Report of the Fourth Meeting
of the
General Synod
of the
Chung Hua Sheng Kung Hui
held at Wuchang
April 17th to 25th
1921

with the
Constitution and Canons
Report of the Fourth Meeting.

OF THE

General Synod

OF THE

Chung Hua Sheng Kung Hui

HELD AT WUCHANG

April 17th to 25th, 1921

WITH THE

Constitution and Canons

Issued by Order of the Synod
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PREFACE.

This Report has been rather the work of the Secretary of the House of Bishops than of a Committee, and a few words of explanation are necessary.

(1) In previous years the English and Chinese Reports have not really run parallel, which has led to great difficulty in comparing the two when occasion arose for so doing. Moreover, there have been from time to time serious discrepancies. Bishop Norris' protests on this point led to the decision to make no attempt to bring out the Report immediately (as has been the custom previously), but to allow of more leisurely and perhaps more careful treatment.

(2) It seemed necessary however to have the Synod's action in accessible form as soon as possible. The task of preparing this was entrusted to the Secretaries, Bishop Norris, Rev. S. H. Littell, Rev. James T. S. Tsang, and Mr. Francis Wei. The results of this Committee's labours were printed and circulated at the end of May. It was doubtless the fault of this Committee that those results were rather imperfect: one or two instances may be quoted. The second part of IV in the English appears as the second part of V in the Chinese: X in the English mixed up with IX in the Chinese: XIII in the English appears as XII and XIII in the Chinese. The list could be multiplied: but the fact curiously corroborates the plea that has been set forth above for greater leisure and more careful treatment.

(3) Mr. Littell's departure on furlough, and the impossibility of assembling a Committee for any length of time, have resulted in the work being left to the Bishop in North China, who has carried it through to the best of his ability. But he frankly admits that he has dealt very freely with his authorities: and that his Chinese version, even if (as he hopes) passably accurate, is probably couched in very poor style. On the other hand, he has felt bound to enter a protest against the condition in which the material for the Report was handed over to him. The Chinese Minutes were in such a state that again and again they had to be laid aside in favour of direct translation. One instance will perhaps suffice. The last six pages of the Chinese Minutes of the House of Delegates are in pencil, and had not apparently been revised at all. They
consist like most of the Minutes of the House of Delegates of a bald record of Resolutions, and Res. LX consists of three characters of which the meaning is not clear, Res. LXI is a blank. It seems hardly fair to leave official records in such a condition!

(4) The Editor hopes that it will be found more or less easy to compare any passage in the English Report with any passage in the Chinese Report. He hopes that the "Action of the Synod"—of which he felt bound to retain the order and numbering—together with the Minutes of the Sessions, in their abbreviated form, will afford an adequate record of the Synod's proceedings.

He has resisted the temptation to cut down some of the Committee's Reports with a ruthless hand, on the ground that he would probably be omitting what others think very valuable. On the other hand it has been possible to cut them down a little, and thereby to economize paper and printing.

The Constitution and Canons are printed without alteration. It is much to be hoped that a revised version of them will be forthcoming after the next Synod. (See Additional note to the Minutes of the House of Bishops.)

Lastly, there is an English Index, and it has been translated into Chinese (as the nearest approach to a Chinese Index that the Editor could hope to make).
HOUSE OF BISHOPS.

OFFICERS.

Chairman: Right Rev. F. R. Graves, D.D.
Secretary: Right Rev. F. L. Norris, D.D.
Recording Secretaries: Rev. T. A. Scott, M.A. (Bishop-designate in Shantung)
Rev. A. A. Gilman, S.T.D.
Chinese Secretary: Francis T. M. Wei, M.A.

ROLL.
Right Rev. F. R. Graves, D.D., Bishop of Shanghai.
Right Rev. T. S. Sing, D.D., Assistant Bishop in Chekiang.

* Not present at the Synod.

HOUSE OF DELEGATES.

OFFICERS.

Chairman: Rev. F. L. Hawks Pott, D.D.
Vice-Chairman: Rev. P. Lindel Tsen.
Secretary: Rev. S. H. Littell, B.A.
Recording Secretaries: Rev. S. C. Huang.
Rev. A. M. Sherman, B.A.

Editorial Secretary: Rev. James T. T. Tsang, M.A.

ROLL.

Anking.
Rev. Y. M. Li.
Rev. P. Lindel Tsen.
Rev. T. L. Sinclair.
Mr. S. S. Chu.
*Mr. S. W. Li.
Mr. James H. Pott.
Mr. P. Y. Tsou.

Chekiang.
Rev. L. P. Nyi.
Rev. K. E. Zi.
Rev. Y. Y. Yao.
Rev. V. S. Song.
Mr. C. Y. Mao.
Dr. D. C. Sing.
Dr. K. Y. Ma.
Mr. W. H. Yeh.
**Fukien.**
Ven. Archdeacon Ding Ing-ong.
Rev. Ding Nguk-ming.
Rev. W. F. W. Williams,
*Mr. Cio Lik-daik.
Mr. Dang Hung-ong.
Mr. Lau Kieng-kuong.

**Hankow.**
Rev. A. M. Sherman.
Rev. S. C. Huang.
Rev. S. H. Littel.
Dr. S. T. Kong.
Mr. Y. C. Yang.
Mr. Thomas, C. S. Hu.
Mr. Moses I. L. Tsan.

**Honan.**
Rev. I. H. Wei.
Rev. A. J. Williams.
Mr. Wang Pao-ch'uen.
Mr. T'an Tzu-Tung.

**Kwangsi-Hunan.**
Rev. Percy Stevens.
Rev. Wu Hung-ching.
Rev. Sung Tsung-chen.
Mr. Li Yao-ting.
Mr. S. Y. Lin.
Mr. T'ang Shu-deh.
Mr. Huang Hsi Yuen.

**North China.**
Rev. P. M. Scott.
Rev. Lei Ming-hsia.
Rev. Wang Wen-hai.
Rev. Chang Tsun-chien.
Mr. Chang P'ei-chih.

Dr. Chang Chung-lan.
*Mr. Chang Tsung-hsun.
Mr. Chang Ching-hsiu.

**Shanghai.**
Rev. F. L. Hawks Pott, D.D.
Rev. K. T. Chung.
Rev. T. M. Tong.
Rev. B. L. Ancell, D.D.
*Mr. Archie T. L. Ts'ien.
*Mr. C. T. Wong.
Mr. David Z. T. Yui.
Mr. George Hsu.

**Shantung.**
Rev. Henry Mathews.
Rev. John Wellington.
Rev. Timothy Hsi.
Mr. John Chao.
Mr. Charles Ma.
*Mr. John Shih.
Mr. Samuel Chao.

**Victoria.**
Ven. Archdeacon Barnett.
Rev. C. I. Blanchett.
Rev. S. K. Tso.
Dr. W. T. Chan.
Mr. Cheung Hing-po.
Mr. Henry Gittins.

**West China.**
Rev. A. A. Phillips.
Rev. H. G. Thompson.
Rev. A. E. Evans.
*Mr. V. C. James Yen.
Mr. W. F. Chuang.
Mr. C. Y. Lee.
*Mr. S. T. Yang.

*Not present at the Synod.*

Also present representing the Chinese Congregations in
Japan.
Rev. H. D. Yu.

Representing the Mission in Shensi.
Rev. H. J. P'u.
STANDING COMMITTEE OF THE GENERAL SYNOD.

The Rt. Rev. F. R. Graves, D.D., Chairman of the House of Bishops (Chairman)
The Rt. Rev. F. L. Norris, D.D., Secretary of the House of Bishops (Secretary)
The Rev. S. H. Littell, B.A., Secretary of the House of Delegates
Mr. Archie T. L. Ts’ en, M.A., Treasurer of the General Synod
The Rt. Rev. H. J. Molony, D.D.
The Ven. Archdeacon Hu
Mr. David Z. T. Yui, M.A.

STANDING COMMITTEES.

I. STANDING COMMITTEE ON TRUST FUNDS
Standing Committee of the General Synod.

II. BOARD OF MISSIONS
President: Mr. Archie T. L. Ts’ en (Shanghai), International Export Co., Nanking
Treasurer: Mr. D. C. Jui (Shanghai), St. John’s Y. M. C. A. School, Jessfield, Shanghai

General Secretary:
Right Rev. W. C. White, D.D., Bishop in Honan
Right Rev. F. L. Norris, D.D., Bishop in North China
Right Rev. T. S. Sing, D.D., Assistant Bishop in Chekiang
Rev. A. E. Evans (Western China), c/o C.I.M., 9 Woosung Road, Shanghai
Rev. S. C. Huang (Hankow), Boone University, Wuchang
Rev. K. T. Chung (Shanghai), 1 Avenue Road, Shanghai
Mr. Lau Kieng-gueng (Fukien), C.M.S., Foochow
Mr. Lam Woo (Victoria, Hongkong), c/o Bishop of Victoria, Hongkong
Mr. John Shih (Shantung), Chung Hua Sheng Kung Hui, Taianfu, Shantung
Mr. B. T. Y. Van (Anking), St. Paul’s School, Anking
Mr. P. C. Chang (North China), Y.M.C.A., Peking
Mr. S. Y. Lin (Kwangsi-Hunan), P’ing-hsiang Collieries, Hunan.
III. STANDING COMMITTEE ON CANONS

Bishop of Shanghai
Bishop in North China
Rev. F. L. Hawks Pott (Shanghai), St. John’s University, Shanghai
Archdeacon W. S. Moule (Chekiang), Ningpo
Rev. Lei Ming- hsia (North China), Chung Hua Sheng Kung Hui,
Yungching Hsien, Chihli
Rev. A. M. Shermán (Hankow), Boone University, Wuchang

IV. STANDING COMMITTEE ON CHRISTIAN UNITY

Bishop of Hankow
Bishop in North China
Bishop in Fukien
Assistant Bishop in Chekiang, C.M.S., Ningpo
Ven. Archdeacon Barnett (Victoria), C.M.S., Canton
Ven. Archdeacon L. T. Hu (Hankow), Chung Hua Sheng Kung
Hui, Hankow
Rev. Hunter C. C. Yen (Anking), Chung Hua Sheng Kung Hui,
Anking
Rev. P. N. Tsu (Shanghai), Church of Our Saviour, Dixwell Road,
Shanghai
Mr. David Z. T. Yui (Shanghai), Y. M. C. A., 20 Museum Road,
Shanghai

V. STANDING COMMITTEE ON PRAYER BOOK

Bishop in Western China
Bishop in Chekiang
Bishop in Shantung
Rev. W. P. W. Williams (Fukien), Trinity College, Foochow
Rev. Percy Jenkins (Victoria), Union Theological School, Canton
Rev. Samuel K. Y. Lei (Victoria), C.M.S., Hongkong
Rev. S. C. Huang (Hankow), Boone University, Wuchang
Rev. K. T. Chung (Shanghai), 1 Avenue Road, Shanghai
Ven. Archdeacon S. T. Ku (West China), Chung Hua Sheng Kung
Hui, Paoming, Sze.
Rev. Y. M. Li (Anking), Chung Hua Sheng Kung Hui, Kiu kiang
Rev. Chang Tsun-chich (North China), Ch’ung Tê School, Peking

VI. STANDING COMMITTEE ON RELIGIOUS EDUCATION

Bishop of Anking
Ven. Archdeacon Barnett (Victoria), C.M.S., Canton
Ven. Archdeacon Holden (Kwangsi-Hunan), C.M.S., Kweilin,
Kuangsi
Ven. Archdeacon Ding Ing-ong, C.M.S., Foochow
Rev. P. M. Scott (North China), Chung Hua Sheng Kung Hui,
Peking
Rev. B. L. Ancell, D.D., (Shanghai), Mahan School, Yangchow, Ku
Rev. Basil Mather (North China), Ch’ung Tê School, Peking
Rev. H. Matthews (Shantung), Yenchowfu, Shantung
Rev. Y. Y. Yao (Chekiang), c/o C.M.S., Ningpo
Rev. I. H. Wei (Honan), Chung Hua Sheng Kung Hui, Kaifeng,
Honan
Rev. S. H. Shen (Shanghai), Grace Church, Shanghai City
VII. STANDING COMMITTEE ON CHURCH LITERATURE
Bishop in North China
Ven. Archdeacon H. S. Phillips (Fukien), C.M.S., Kiennung, Fukien
Ven. Archdeacon W. S. Moule (Chekiang), C.M.S., Ningpo
Rev. J. W. Nichols (Shanghai), St. John's University, Shanghai
Rev. S. C. Huang (Hankow), Boone University, Wuchang
Rev. M. H. Throop (Shanghai), St. John's University, Shanghai
Rev. Li Pau-tien (Fukien), c/o C.M.S., Foochow
Rev. S. K. Tso (Victoria), St. Paul's College, Hongkong
Mr. Frances Wei (Hankow), Boone University, Wuchang
Rev. James Chang (Hankow), 17 San I Tien, Wuchang

VIII. STANDING COMMITTEE ON THE STATE OF THE CHURCH
Bishop of Honau
Bishop of Victoria
Rev. M. H. Throop (Shanghai), St. John's University, Shanghai
Rev. V. S. Song (Chekiang), C.M.S., Ningpo
Rev. T. K. Shen (Shanghai), Chung Hua Sheng Kung Hui, Hsia-kwan, Nanking
Mr. Archie T. I. Ts'en (Shanghai), c/o International Export Co., Nanking

SPECIAL COMMITTEES.

SPECIAL COMMITTEE ON LECTIO NARY
(Reference: see Resolution XVIII)
The Right Rev. Bishop Scott, D.D. (Convener)
The Bishop of Anking
The Bishop in Kwangsi-Hunan (Acting Convener)
The Bishop in Shantung
Rev. P. L. L. Tseng (Anking), Nanling Hsien, Anhui
Ven. Archdeacon Moule (Chekiang), C.M.S., Ningpo
Ven. Archdeacon Ding (Fukien), c/o C.M.S., Foochow
Rev. Dr. A. A. Gilman (Hankow), Boone University, Wuchang
Rev. A. J. Williams (Hunan), Chung Hua Sheng Kung Hui, Kai-feng
Ven. Archdeacon Holden (Kwangsi-Hunan), C.M.S., Kwei-lin, Kuangsi
Rev. Lei Ming-hsia (North China), Chung Hua Sheng Kung Hui, Yungch'ing Hsien, Chihli
Rev. T. M. Tong (Shanghai), Central Theological School, A.C.M., Wuhsi, Ku
Rev. Percy Jenkins (Victoria, Hongkong), Union Theological School, Canton
Rev. A. H. Wilkinson (Western China), C.M.S., Mienchow, Sze.

COMMITTEE ON MARRIAGE QUESTIONS
(Reference: see Resolution XXVI)
Archdeacon L. T. Hu (Hankow)
Rev. L. F. Nyi (Chekiang)
Archdeacon Ding Ing-ong
Dr. W. T. Chau (Victoria)
SPECIAL COMMITTEE ON DIACONATE OF WOMEN.

(Reference: see Resolutions XXIV and XXV.)
Bishop in Shantung
Rev. A. E. Evans (West China)
Archdeacon H. S. Phillips (Fukien)
Mr. Archie T. L. Ts'en (Shanghai)
Rev. Wu Hung-ching (Kwangsi-Hunan)

SYNOD COMMITTEES.

(The Committees named below served during the Synod and went out of office at its conclusion.)

COMMITTEE ON BUSINESS
Bishop in Fukien
Rev. Hunter C. C. Yen
Mr. Chang P'ei-chih

COMMITTEE ON CANONS
Bishop in Western China
Archdeacon L. T. Hu
Mr. Henry Gittins

COMMITTEE ON SYNOD EXPENSES
Bishop of Anking
Rev. K. T. Chung
Dr. S. T. Kong

COMMITTEE ON ASSESSMENT
Bishop of Kwangsi-Hunan
Rev. W. P. W. Williams
Rev. A. E. Evans
Rev. L. P. Nyi
Rev. Samuel K. Y. Lei
Mr. Thomas C. S. Hu
Mr. Charles Ma

COMMITTEE ON NOMINATIONS TO BOARD OF MISSIONS
Bishop of Hankow
Rev. T. M. Tong
Dr. W. T. Chau

COMMITTEE OF THE HOUSE OF BISHOPS ON PRESENT METHOD OF APPOINTING DIOCESAN BISHOPS IN CHINA
Bishop in West China
Bishop in North China
Bishop in Kwangsi-Hunan
ACTION OF THE SYNOD

UNITY

I. RESOLVED: that this Synod heartily endorses the 'Appeal to all Christian People' issued by the Bishops assembled in the Lambeth Conference of 1920, and instructs its Committee on Unity to send it, with a covering letter, to the Heads of Christian Churches and Missions in China.

II. RESOLVED: that this General Synod of the Chung Hua Sheng Kung Hui endorses the Resolutions of the Lambeth Conference on the subject of Re-union, in so far as they bear upon our work in China, as a general guide to our conduct.

III. RESOLVED: that this General Synod of the Chung Hua Sheng Kung Hui humbly accepts its responsibility to enter into negotiations with other Christian Churches in China, with a view to taking definite steps to co-operate in a common endeavour to restore the unity of the Church of Christ.

IV. RESOLVED: that the General Synod instructs the Standing Committee on Church Unity to issue a short tract for general circulation on the Lambeth appeal and other Resolutions of the Lambeth Conference on the subject of Unity: and that the Church Literature Committee be instructed to provide the funds for its free circulation.

V. RESOLVED: that the General Synod requests the Chairmen of the two Houses in co-operation with the Standing Committee on Unity to undertake the task of opening negotiations towards Unity, as opportunity may offer, with other Christian Churches in China.

VI. RESOLVED: that it is desirable that individual Bishops should arrange informal conferences on Unity between members of the Chung Hua Sheng Kung Hui and other Churches within their Dioceses, and it is suggested that the findings of such Conferences be sent for information to the Standing Committee on Unity, and to the Bishop of Bombay, Secretary of the Continuation Committee of the World Conference on Faith and Order.

VII. RESOLVED: that the General Synod hereby authorizes its Treasurer to remit annually to the Treasurer of the World Conference Continuation Committee the sum of
Mexican $100 as a contribution of the Chung Hua Sheng Kung Hui towards the expenses of that Committee, this sum to form part of the Treasurer’s Budget for General Synod expenses.

VIII. RESOLVED: that the General Synod hereby re-appoints the Standing Committee on Unity as the Commission of the Chung Hua Sheng Kung Hui in connexion with the World Conference on Faith and Order.

IX. RESOLVED: that the General Synod recognizes that the National Christian Conference which it is proposed to hold in Shanghai in May 1922, promises to afford a valuable opportunity for Conference both as to practical co-operation in Christian work, and as to means for setting forward that mutual understanding and good-will which are essential to substantial progress in manifesting the fundamental unity of the Christian Church. The General Synod therefore welcomes the endeavours being made to arrange for this National Christian Conference and commends them to the support of all Diocesan authorities of the Chung Hua Sheng Kung Hui.

CANONS

X. RESOLVED: that the proposal on the Agenda paper to amend Canon II, Sec. 6 (Standing Committee), be referred to the Committee on Canons, and if approved by them, to be brought up at the next meeting of Synod.

XI. RESOLVED: that the Standing Committee on Canons be instructed to add to Canon I a clause securing that Bishops of the Chung Hua Sheng Kung Hui shall, before taking their seats for the first time in the House of Bishops, sign a promise of conformity to the Preamble, Constitution and Canons of the Chung Hua Sheng Kung Hui.

XII. RESOLVED: that the Standing Committee on Canons be requested to prepare a separate Canon relating to Ordination to the Priesthood, replacing Sec. 7 of Canon 8.

XIII. RESOLVED: that Canon IV be enlarged to include recognition of the right of a Diocesan Standing Committee to act ad interim instead of the Diocesan Synod or Conference when a meeting of the latter has been found to be impossible, the words to be added being those suggested by the Synod Committee on Canons to whom the matter
was referred namely: "Further, when the Synod of any Diocese is unable to meet for discussion, the Standing Committee has power to act on its behalf."

XIV. RESOLVED: that the Standing Committee on Canons be instructed to make such alternations or additions to the Canons as will make clearly permissible the admission of women to the General Synod.

PRAYER BOOK


XVI. RESOLVED: that this General Synod commits to the Standing Committee on the Prayer Book, the task of the enrichment and variation of the Book of Common Prayer, and its adaptation to present conditions and Chinese ideals, and that such work be done in consultation with the Diocesan Bishops.

XVII. RESOLVED: that while the Prayer Book Committee is so engaged this Synod approves of further development and re-editing of the Prayer Books already in use in various Dioceses, by way of experiment,

Provided always that those features are retained which will safeguard the unity of the Anglican Communion:

Provided also that no change from present Diocesan uses be made in the order of the Holy Communion, except after consultation with the other Diocesan Bishops.

LECTIONARY

XVIII. RESOLVED: that a strong Lectionary Committee representing all the Dioceses be appointed by this Synod: that such Committee be instructed to draw up a scheme for a Lectionary to be presented to the Bishops or to the Diocesan Synods one full year before the meeting of the General Synod in 1924: with a request for comments on the same. That the terms of instruction include the preparation of a scheme of lessons for Sundays, Holy Days, and Special occasions, as far as the Old Testament is concerned: but that a course of daily lessons from the New Testament should also be provided as well as that for the Sundays, Holy Days, and Special occasions:
Further: that such Table of Lessons as is here contemplated should be based upon the Church's Calendar, not on that of the civil year, and that it should be read through in the course of one year.

RELIGIOUS EDUCATION

XIX. RESOLVED:

1. that the Standing Committee on Religious Education be enlarged by the co-option of nine additional members: that six members shall be considered a quorum: and that meetings of the Committee be held at least once a year.

2. that if enquiry among the various schools shows that the demand justifies the labour and expense, a series of lessons for all schools up to College Grade be made in Chinese, and that the Church Literature Committee be requested to assist in financing its publication.

3. that in Sunday schools, for the present, the International Sunday School Lessons, with the three years Cycle of Church Sunday School Lessons, be used.

CENTRAL THEOLOGICAL SCHOOL

XX. RESOLVED: that the Secretaries be asked to investigate the Minutes of the late Synod, and see what is the correct reading of Appendix X, Article III, 1. c.

XXI. RESOLVED: that a divergence having been discovered between the Chinese and English versions of Article III, 1. c. of the Constitution of the Central Theological School, the English version of the Article be altered to agree with the Chinese version.

XXII. RESOLVED: that the Constitution of the Central Theological School be amended by adding after Article III, paragraph 2, a new paragraph numbered 3, as follows:

"3. The Board shall report to the General Synod at each triennial meeting."

XXIII. RESOLVED: that the Directors of the Central Theological School be authorized to issue a general appeal to Churchmen in England, America, and Canada for funds to meet the initial and regular expenses of the school.

POSITION OF WOMEN

XXIV. RESOLVED: that this Synod endorses Resolution No. 47 of the Lambeth Conference, and asks the Chairmen
of the two Houses to appoint a special committee on the Diaconate for Women: to report to the next meeting of the General Synod: the said Committee to consult the Standing Committee on Canons as to a draft Canon on the subject, and the Standing Committee on the Prayer Book as to the form and manner of making Deaconesses.

XXV. RESOLVED: that the Special Committee on the Diaconate of Women shall also enquire into and report on the position of lay-women in the services of the Church.

XXVa. RESOLVED: that this General Synod endorses Resolution 46 of the Lambeth Conference of 1920 which runs as follows:

Women should be admitted to those Councils of the Church to which laymen are admitted and on equal terms. Diocesan, Provincial, and National Synods may decide when or how this principle is to be brought into effect.

(Note: see also RES. XIV.)

MARRIAGE QUESTION

XXVI. RESOLVED: that the matter of the advisability of a General Canon on Betrothal, Marriage, and Divorce, be referred to a special Committee to be appointed by the Chairmen of the two Houses, to report to the General Synod at its next meeting.

CHURCH LITERATURE

XXVII. RESOLVED: that the Appeal to the General Synod concerning Church Literature be received by the Synod with gratitude to the promoters of the Appeal for emphasizing the subject:

that the Synod realizes the importance of the matter of which the Appeal treats, and will whole-heartedly support the Church Literature Committee in developing its literary work:

further, that the development of the "Chinese Churchman" be encouraged, and the necessary staff be provided: that in view of the importance of the Editorial and publishing work the Synod requests the Bishop of Shanghai to set the Rev. J. W. Nichols so far free from other work as to be able to give adequate time for the work of Secretary for Church Literature:
and lastly, that in view of the expected help from the S.P.C.K. the Church Literature Committee be instructed to secure a whole time Chinese Secretary for its publishing work.

XXVIII. Resolved: that an official version of the Encyclical Letter and the Resolutions of the Lambeth Conference be prepared and published by the Church Literature Committee, and that this publication be sold at cost price; and that the editor of the "Chinese Churchman" be recommended to publish such portions of the Reports of Committees, with any necessary explanations, as may seem to him advisable.

Note: Resolutions XXIX., XXX, were passed by the House of Bishops only, and ought to have been included in that section of the Report.

CHINESE CONGREGATIONS IN JAPAN

XXIX. Resolved: that in response to the request of the General Synod of the Nippon Sei Kokwai, the House of Bishops of the Chung Hua Sheng Kung Hui appoints the Bishop-Designate in Shantung to take Episcopal oversight of the Chinese congregations in Japan.

CHINESE MISSION WORK ABROAD

XXX. Resolved: that the House of Bishops appoints the Bishop in Kwangsi-Hunan to enquire into the scope, resources, and success of Chinese Mission work abroad, and report upon the same to the Chairman of the House of Bishops, with a view to the Chairman’s reporting to the House of Bishops and forwarding a copy of the Report with his own comments to the authorities of our Communion in the various countries.

ENGLISH-SPEAKING CONGREGATIONS IN CHINA

XXXI. Resolved: that the Standing Committee of the General Synod be instructed to consult with the Bishops most nearly concerned and to continue its correspondence with the English-speaking congregations in China and Hongkong, on the subject of their relationship to the Chung Hua Sheng Kung Hui.

CHURCH SCHOOLS AND GOVERNMENT REGISTRATION

XXXII. Resolved: that the matter of Government registration of Church Schools be referred to the Advisory Council
of the Christian Educational Association of China, requesting that it be taken up at its forthcoming meeting in Shanghai, with the view of presenting the subject to the National Christian Conference of 1922.

PRAYER

XXXIII. RESOLVED: that this General Synod welcomes, and in turn addresses to the Clergy of the Chung Hua Sheng Kung Hui, the exhortations contained in Resolution No. 61 of the Lambeth Conference, urging the duty of a more thorough study of the many-sided enterprise of prayer, in order that they may become more efficient teachers and trainers of their people in this work: so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

CHILDREN'S SUNDAY

XXXIV. RESOLVED: that the Second Sunday after Easter be appointed as Children's Sunday, when convenient.

CHUNG HUA SHENG KUNG HUI

XXXV. RESOLVED: that in the opinion of this General Synod the time has come when steps should be taken to complete the organization of the Chung Hua Sheng Kung Hui, with a view to securing its recognition as an autonomous Church within the Anglican Communion in accordance with the principles set forth in Resolution 43 of the Lambeth Conference: and to this end the Standing Committee on Canons is hereby instructed to draw up Canons:—

(a) establishing the authority of the General Synod:

(b) providing for metropolitical oversight or some constitutional substitute therefor:

(c) providing for the election and consecration of Diocesan Bishops:

(d) providing for the discipline of the Clergy:

the Standing Committee on Canons to act throughout in conjunction with the Standing Committee of the General Synod, which shall have power to take any further necessary preliminary action in consultation with the Bishops of the Chung Hua Sheng Kung Hui.

Note: the following rider was added to Res. XXXV. by the House of Delegates:
XXXVI. **Resolved**: that this House concurs in the Resolution contained in Message No. 60 from the House of Bishops and learns with pleasure that action is being taken to establish the Chung Hua Sheng Kung Hui as an autonomous National Church in communion with the other Anglican Churches throughout the world. The House of Delegates understands that before the Chung Hua Sheng Kung Hui can attain an independent position certain regulations must be complied with. The desire of this House is that matters may be dealt with as expeditiously as wise counsels may advise.

**TERMS FOR THE MINISTRY**

XXXVII. **Resolved**: that the question of the changes of terms for the Orders of the Ministry be referred to the several Dioceses for consideration, each Diocese to report to the Standing Committee on the Prayer Book.

**BOARD OF MISSIONS**

XXXVIII. **Resolved**: that the small characters added to the Chinese text of Canon III, Sec. 2. d, fixing the amount of the Treasurer's guarantee, be deleted from the text of the Canon.

XXXIX. **Resolved**: that all Dioceses be urged to pay in contributions towards their assessment quotas as received, and endeavour to pay their full quotas if possible during the year for which they are due.

XL. **Resolved**: that in each Diocese a Diocesan Correspondent be appointed and his name and address be sent to the General Secretary as soon as possible.

XLI. **Resolved**: that "Missions Sunday" (First Sunday after Epiphany) and the Canonical rule of a collection in every Church once a year be better observed. (See 1918 Synod Report, English, pages 13, 47, 76.)

XLII. **Resolved**: that the $2,790 lent to the Building Fund from the General Fund be written off as a gift to that Fund.

XLIII. **Resolved**: that the incoming Board of Missions be instructed to prepare a definite scheme and budget for future buildings at Siau, before sanctioning further building.
XLIV. **Resolved**: that the incoming Board of Missions consider the question of an automatic increase of salaries in Shensi according to length of service.

XLV. **Resolved**: that the General Synod meeting as the Board of Missions approves of the appointment of a whole time Secretary on the terms proposed in the Executive Committee’s Report, subject to any minor alterations that may be determined upon, when that Report is considered in detail.

XLVI. The Chair proposed that the election of a General Secretary be left to the incoming Board of Missions.

The Rev. Dr. Pott proposed the following:

That inasmuch as the Synod is unable at this time to secure the services of a full time Secretary, the following plan be adopted for carrying on the work of the next three years:

1. The Board of Missions be instructed to secure the services of a third clergyman for the work in Shensi.

2. That of the three men on the staff, one should spend a part of every third year in visiting the different Dioceses for the purpose of presenting the work and stirring up interest in it.

3. That a General Secretary be secured who can give a part of his time to correspondence and publication of reports connected with the Mission.

**Resolved**: that both the recommendations from the Chair and those of Dr. Pott be referred to the Board of Missions with power to act.

XLVII. The Committee on Assessment presented its Report, in accordance with which the Dioceses were assessed as follows:

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Former Assessment</th>
<th>New Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anking</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Chekiang</td>
<td>490</td>
<td>500</td>
</tr>
<tr>
<td>Fukien</td>
<td>1,069</td>
<td>1,100</td>
</tr>
<tr>
<td>Hankow</td>
<td>1,673</td>
<td>1,700</td>
</tr>
<tr>
<td>Honan</td>
<td>100</td>
<td>120</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>100</td>
<td>150</td>
</tr>
<tr>
<td>North China</td>
<td>370</td>
<td>400</td>
</tr>
<tr>
<td>Shanghai</td>
<td>1,188</td>
<td>1,200</td>
</tr>
<tr>
<td>Shantung</td>
<td>360</td>
<td>400</td>
</tr>
<tr>
<td>Victoria, Hongkong</td>
<td>600</td>
<td>650</td>
</tr>
<tr>
<td>West China</td>
<td>482</td>
<td>280</td>
</tr>
</tbody>
</table>
RESOLVED: that the Report be accepted: the above assessment to run from 1922-1924.

XLVIII. RESOLVED: that the letter from the Secretary of the Women's Missionary Band be referred to the incoming Board of Missions for consideration.

XLIX. RESOLVED: that the General Synod meeting in Joint Session as the Board of Missions of the Chung Hua Sheng Kung Hui having received the letter from the women assembled from nine dioceses of the Chung Hua Sheng Kung Hui with great pleasure, assures them of the most favourable consideration of their resolutions and wishes them success in their efforts to help forward the Missionary Work of the Church. In the course of a few days the consideration of the Lambeth Resolutions concerning the position of women in the Councils and Ministirations of the Church will come before the Synod for consideration when there will be an opportunity for discussing this and similar questions.

L. RESOLVED: that the Board of Missions be authorized to choose three women to sit with it as Honorary members of the Board.

RULES OF ORDER

LI. RESOLVED: that a Committee of Synod be appointed to revise the rules of Order, now in print in Appendix III of the 1918 Report, and to include directions to the Chairmen of Committees as to arranging for the presentation of the Reports of Committees.

The Chairman of the House of Bishops announced to the House of Bishops that after consultation with the Chairman of the House of Delegates he had determined not to appoint the Joint Committee called for by the Resolution: but to request the Bishop in Fukien as the Episcopal member of the Business Committee to look into the matter with a view to suggesting any needed alterations in the Rules of Order of this House. He also expressed the opinion that the Rules of Order of the House of Bishops should appear in the Report as an appendix to the Minutes of that House.

LII. RESOLVED: that in the event of vacancies occurring in any Standing Committee (other than the Standing Committee of the General Synod) such Committee shall be empowered to co-opt new members.
LIII. RESOLVED: that the Standing Committee take into consideration the procedure to be adopted at the General Synod with regard to the introduction of new subjects for discussion of which notice has not been given.

LIV. RESOLVED: that the Reports of Committees to the next General Synod, with the Agenda paper, be circulated to all Delegates at least one month before the meeting of the Synod.

SYNOD EXPENSES

LV. RESOLVED: that the Report of the Committee on Synod Expenses be adopted. "From the report of the Treasurer of Synod it would appear that the estimate of expenses for the last Synod of $1,500 was greatly in excess of the expenses. A total of $621.76 was received and a balance of $191.75 was brought forward showing an actual expense of only $430.01. The cost of printing has greatly increased since then and the reports appear to be somewhat larger than they were last time. We therefore think that $1,000 should be sufficient to meet the expenses of this Synod. In addition to this the Synod has voted $100 a year for the World Conference on Faith and Order.

One assessment has already been paid for the expenses of the present Synod and the Treasurer had in hand on March 31st a balance of $475.22. We would therefore re-affirm resolutions of the Committee on Synod Expenses of the Synod of 1918 as contained in Appendix 13 of the Report with any necessary verbal changes."

RESOLVED: to omit §8 of the 1918 Report.

Note. The Standing Committee subsequently decided to call up $800 instead of $400, the Diocesan quotas being in the same proportion as before.

LVI. RESOLVED: that all Committees make a Budget of probable expenses and report the same to the Committee on Synod Expenses before the close of the Synod.

NEXT MEETING

LVII. RESOLVED: that the next meeting of the General Synod be held in the Diocese of Victoria, Hongkong, beginning on the third Sunday after Easter, April 25th, 1924.

Note: the above Resolution confuses the date, the Sunday fixed falling on May 11th, 1924.

FAMINE IN NORTH CHINA

LVIII. RESOLVED: that this Synod records its gratitude to God for the part which the Chung Hua Sheng Kung Hui has been allowed to take during the North China Famine in the work of the Government Famine Loan Finance Commission, and in the work of the International Relief Societies of Peking, Tientsin, Shanghai, Hankow, Honan, and Shensi, and not least for the opportunity of co-operation between the Dioceses of Shantung, Shanghai, Anking, Hankow and North China in feeding between three and four hundred thousand of the starving people of Chihli.

It notes with grave concern the threatened failure of the June wheat harvest in those sections of Chihli in which these five dioceses are co-operating with the Peking and Tientsin Relief Societies:

It hopes that from all its Dioceses help may still be forthcoming to meet the need throughout this summer, or as long as it lasts:

And it requests the Editors of the "Chinese Churchman" and of the Church papers in the United States, Canada, and Great Britain to record this Resolution and endorse this appeal to our fellow-churchmen for continued self-sacrifice, both in almsgiving, and in service where it is possible, on behalf of our brethren in North China.

VOTES OF THANKS

LIX. RESOLVED: that the General Synod of the Chung Hua Sheng Kung Hui sends a vote of thanks to the Society for Promoting Christian Knowledge for its support and co-operation with the Church Literature Committee of the Synod.

LX. RESOLVED: that the General Synod of the Chung Hua Sheng Kung Hui adopts the Report of the Directors of the Central Theological School, and sends a vote of thanks to the Societies which have so generously given or promised support to the Central Theological School.

LXI. RESOLVED: that the General Synod acknowledges with gratitude the action of the authorities of the Church of England in sending the Right Rev. John Hind, D.D., to fill the vacant See of Fukien, and the Right Rev. C. R. Duppuy, D.D., to fill the vacant See of Victoria, Hong-
kong, and heartily welcomes these Bishops to their seats in the General Synod of the Chung Hua Sheng Kung Hui.

Further, the General Synod gratefully acknowledges the designation of the Rev. T. A. Scott to be Bishop in Shantung and assures him of a cordial welcome to the General Synod of the Chung Hua Sheng Kung Hui.

LXII. RESOLVED: that the General Synod assures the Rev. Montgomery H. Throop of its appreciation of the work done by him as Statistical Secretary, and urges the several Diocesan authorities to comply as promptly and fully as possible with the request of the Statistical Secretary for the information he requires each year.

LXIII. RESOLVED: that the General Synod renders its hearty thanks to the fifteen Churches of Wuchang, Hankow, and Hanyang, to the Teachers, Students, and Boy Scouts of Boone University, to Dr. Z. T. K. Woo of Hanyang Iron Works, Mr. Archie T. L. Ts' en, Bishop and Mrs. Roots: and that we beg that each of the above-named persons and Churches will accept a copy of the photograph of this Synod in token of our thanks. Further, that the very hearty thanks of this Synod be accorded to their hosts and hostesses in Wuchang and Hankow for their very generous hospitality.

ACTION OF THE HOUSE OF BISHOPS

Procedure in the Case of Vacant Sees

LXIV. RESOLVED: that the following be published in our Minutes and communicated to the authorities of the different Mother Churches:

Provisional measures as to procedure to be adopted in the event of a vacancy occurring or about to occur in the Diocesan Episcopate of the Chung Hua Sheng Kung Hui.

PREAMBLE:—In view of the fact that the Chung Hua Sheng Kung Hui was established with the full consent of the Mother Churches of England, Canada, and the United States, and is organized under the authority of the General Synod, and governed by its own Constitution and Canons:
and in view of the further fact that the dioceses of this Church are also temporarily missionary dioceses of the Mother Churches:—

this House of Bishops suggests the following provisional arrangements in order to meet present difficulties in the matter of the appointment of Bishops:—

1. When a Diocesan Bishop asks the permission of his Metropolitan or other ecclesiastical authority to resign his See, he shall at the same time inform the Chairman of the House of Bishops.

2. The Chairman of the House of Bishops shall enquire whether, as a temporary measure until such time as the autonomy of the Chung Hua Sheng Kung Hui shall be fully established, the authorities of the Mother Churches will be prepared to consider nominations for a vacant See, sent from the House of Bishops.

3. In the event of the answer to each inquiry being in the affirmative, the Chairman of the House of Bishops, in the case of a vacancy, shall consult the House of Bishops as to whom they desire to nominate for the vacant See, and take such steps as shall secure a joint nomination by that House.

4. This House re-affirms Resolution VII of the House of Bishops of the General Synod of 1915.

"That in the opinion of this House of Bishops it is highly desirable that steps should be taken to make it possible henceforth that Bishops-Designate, or Bishops-Elect of Dioceses in the Chung Hua Sheng Kung Hui shall be consecrated in China."

STANDING COMMITTEE

LXV. Resolved: that the Bishop in Chekiang be appointed to represent the House of Bishops on the Standing Committee.
ACTION OF THE HOUSE OF DElegates

REPRESENTATIVES PRESENT AT SYNOD

LXVI. Resolved: that the Rev. H. D. Yü and the Hon. and Rev. O. St. M. Forrester, of the Chinese congrega-
tions in Japan, and the Rev. H. J. P’u, of the Chinese
Church Mission in Sian, be accorded seats in the House
of Delegates with the right to speak but not to vote.

STANDING COMMITTEE

LXVII. Resolved: that the Ven. Archdeacon Hú and Mr.
David Yüi be appointed to represent the House of Dele-
gates on the Standing Committee.

CHINESE CHURCHMAN

LXVIII. Resolved: that this House asks the delegates from
each Diocese to elect one of their number to meet the
Rev. S. C. Huang, and the Rev. James Tsaug (Editor of
the Hankow “China for Christ” Bulletin), in conference,
for the purpose of discussing the nature and plans for the
improvement of the Magazine, such conference to submit
its recommendations to the Synod before its close.

Note: this Resolution was passed in the above form, but
concurrence was asked for (Message No. 12) and given
(see H. of B. Minutes, Tuesday afternoon).

CHURCH LITERATURE. S. P. C. K. GRANT.

LXIX. Resolved: that the House of Delegates approves of
the proposed agreement with the S. P. C. K. for a period
of three years.

SYNOD TREASURER

LXX. Resolved: that Mr. Archie T. L. Tsen be re-elected
Treasurer of the General Synod, subject to the approval
of the House of Bishops.

(This was given, see Minutes.)
MINUTES OF THE HOUSE OF BISHOPS

Monday, April 18th, 1921.

9 a.m. The Bishop of Shanghai read prayers, and the Bishop of Victoria read a portion of Scripture.

The Bishop in North China read the roll, and the following answered:—

The Bishop of Shanghai
The Bishop in Western China
The Bishop of Hankow
The Bishop in Chekiang
The Bishop in Kwangsi-Hunan
The Bishop of Anking
The Bishop in North China
The Assistant Bishop in Chekiang
The Bishop in Fukien
The Bishop of Victoria

The Bishop in North China read a letter from the Bishop of Honan, apologizing for his absence owing to press of famine work.

The Right Rev. C. P. Scott, D.D. was also present at the meetings of the House until Thursday, April 21st.

The Bishop of Shanghai asked members to suggest names for the following five Committees, which Committees were to be announced in the afternoon:—

(1) on Business
(2) on Canons
(3) on Synod Expenses
(4) on Assessment for the General Board of Missions
(5) on Nominations for the General Board of Missions

Election of Chairman:

RESOLVED: that the Bishop of Shanghai be elected Chairman.

Election of Secretary:

The Bishop in Chekiang was proposed, but declined to stand.

RESOLVED: that the Bishop in North China be elected Secretary.
Resolution of Sympathy with the Bishop of Honan:

RESOLVED: that the Secretary be asked to express to the Bishop of Honan our regret that he is prevented from attending the Synod, and the sympathy of the House of Bishops with him in the arduous labours of Famine Relief, together with an assurance of our prayers for God’s blessing on the work of mercy in which he is engaged.

Report of the Standing Committee:

The Secretary read the Report of the Standing Committee.

RESOLVED: that the Report of the Standing Committee be received.

A long discussion followed on paragraph 2 of the Report, on the question of the power of a Diocesan Standing Committee to act for a Diocesan Synod or Conference. The Chairman’s suggestion that the discussion should be dropped and resumed at the afternoon session was agreed to.

The House adjourned at 11.45 a.m.

Afternoon Session.

Nomination of Committees:

The Chairman of the House reported the nominations for

(1) Committee on Business
(2) Committee on Canons
(3) Committee on Synod Expenses
(4) Committee on Assessment for the Board of Missions
(5) Committee on Nominations to Board of Missions
(for names see list of Committees on page 5.)

Appointment of Recording Secretary and Chinese Secretary:

The Bishop-Designate in Shantung was appointed Recording Secretary. Mr. Francis Wei was appointed Chinese Secretary.

Resolution on resignation of Bishops Iliff and Lander:

RESOLVED: that this House of Bishops desires to express its profound regret at the resignation of the Right Rev. Bishop Iliff, late Bishop in Shantung, and the Right Rev. Bishop Lander, late Bishop of Victoria, Hongkong, and records its cordial appreciation of their labours in the service of the Church in China.
Discussion continued on Paragraph 2 of the Report of the Standing Committee:

(See Res. XIII, XX, XXI.)

Discussion on Children’s Sunday:

RESOLVED: the House of Delegates concurring, that the first Sunday after Easter whenever convenient be observed as Children’s Sunday. This was not concurred in, and later the House of Bishops concurred in Res. XXXIV.

Further Resolutions arising out of the Report of the Standing Committee:

RESOLVED: the House of Delegates concurring, that all Standing Committees be appointed or elected before Thursday night, that no Synod sessions be held on Friday, and that this day be available for Committee work.

The House of Delegates concurred.

RESOLVED: that this House accepts the Report on Trust Funds by the Standing Committee of the General Synod.

Report of the Standing Committee on Unity:

The Report was read and considered in detail.

Discussion followed on a motion of the Bishop in Chekiang: the Lambeth Resolutions 10-16 being the subject of debate, and the Resolutions being considered one by one. Such Resolutions as were passed were held up until Tuesday.

The House adjourned at 4.30 p.m.

Tuesday, April 19th, 1921.

9.15 a.m. The Chairman read prayers, and the Bishop in Fukien read a portion of Scripture.

The Secretary read the Minutes of the previous day’s sessions.

Communications from the Chairman:

(1) Reporting absence of the Bishop in Kwangsi-Hunan owing to the illness of Mrs. Banister.

(2) Letter from the Bishop of Tokyo, Chairman of the General Synod of the Nippon Sei Kokwai, requesting the Chairman of the House of Bishops of the Synod of the
Chung Hua Sheng Kung Hui to ask that House to nominate a Bishop of the Chung Hua Sheng Kung Hui to supervise Chinese Christians of our Church in Japan. The Chairman said that this subject should come before the House as soon as possible.

(3) On the position of the Chung Hua Sheng Kung Hui with regard to its right to consecrate its own Bishops—and negotiations on this subject with the Archbishops of Canterbury, the Presiding Bishop of the Protestant Episcopal Church of the U. S. A., and the Primate of the Church of England in Canada. The Chairman gave notice that he would bring the subject up again.

Miscellaneous Business:

Unity: In reply to a letter from the House of Delegates asking the House of Bishops to depute a Bishop who had been at Lambeth to tell the House of Delegates about the Lambeth Resolutions on the subject, it was arranged that the Bishop of Hankow should address the House of Delegates on Tuesday evening at 8.30. It was also agreed to ask the House of Delegates to hold up discussion on Unity till the House of Bishops could present the matter as a whole.

Famine Relief.

Resolved: that this House concurs in the Resolution adopted by the House of Delegates. (See Res. LVIII.)

Unity.

Discussion was resumed and continued till noon.

The House adjourned at noon.

Afternoon Session.

New Bishops

(See Res. LXI.)

The Chairman appointed a Committee consisting of the Bishops in West China, North China, and Kwangsi-Hunan to confer on the present method of appointing Diocesan Bishops in China and report thereon to the House.

Order of Business.

Resolved: to adopt the Order of Business as printed on p. 37 of the 1918 Synod Report.
Prayer Book.

Message No. 9 from House of Delegates: "Resolved, House of Bishops concurring, that the Standing Committee on the Prayer book, enlarged by the addition of more Chinese members, be asked to prepare a Book of Common Prayer of the Chung Hua Sheng Kung Hui," was read: the form of the resolution was not approved, and action was postponed.

Res. XV. was passed, and sent later to the House of Delegates for concurrence.

Further discussion on the same subject followed. It was agreed to postpone discussion till Thursday morning.

Presentation of Reports.

Message No. 10 from House of Delegates: "Resolved, House of Bishops concurring, that each Committee should appoint one of its members to present the Committee's Report to the Synod in person," was read:

The House did not concur, preferring the method whereby the Chairman of each Committee arranges for the presentation of its Report in both Houses.

Res. LI. was passed, and sent to the House of Delegates. (It was however not acted upon. See LII.)

Treasurer of Synod.

The election of Mr. Archie T. L. Ts'æn as Treasurer of Synod, was approved.

The Chinese Churchman.

Message No. 12 from the House of Delegates: "Resolved, House of Bishops concurring, to ask for a conference between the Revs. S. C. Huang and J. T. Tsang, and representatives from each of the Diocesan Delegations on the subject of the 'Chinese Churchman,' and for a report of such conference to this Synod," was read. RESOLVED: that this House concurs in the above.

Note: The Committee was later instructed to report to the Church Literature Committee.

Unity.

The Resolutions touching Christian Unity having been passed during the day were sent to the House of Delegates en bloc. (See Res. I-IX.)

The House adjourned at 4.30 p.m.
Thursday, April 21st, 1921.

9.15 a.m. The Chairman read prayers and the Bishop in Kwangsi-Hunan read a portion of Scripture.

Vote of Thanks to S. P. C. K.
(See Res. LIX.)

Miscellaneous Business.

1. The Bishop of Victoria raised the question of the possibility of having two Synods in one Diocese.

2. The Bishop in Chekiang raised the question of the Bishops (as Visitors) giving guidance in the devotional life of the Theological School of the Chung Hua Sheng Kung Hui.

3. A letter was read from the Chairman of the District Council of the London Missionary Society, giving a cordial greeting to the Synod of the Chung Hua Sheng Kung Hui.

Resolved: that the accompanying letter from the Chairman of the District Council of the London Missionary Society in Central China be sent to the House of Delegates, asking their concurrence in instructing the Secretaries of the two Houses to reply. (Concurred in.)

Episcopal Supervision of Christians of the Chung Hua Sheng Kung Hui in Japan.
(See Minutes of Tuesday morning, and Res. XXIX.)

Prayer Book.

There was no Report from the Standing Committee on the Prayer book: but see Minutes of Tuesday afternoon, and Res. XV, XVI, XVII.

Meetings of Committees.

Resolved: The House of Delegates concurring, that the Business Committee be instructed to arrange hour and place of meeting to-morrow (Friday) of all Committees. (Concurred in.)

Report of Standing Committee on Religious Education.

Resolved: that the Report be received.

Further action postponed.
Report of Church Literature Committee.

Resolved: that the Report be received.

Res. XXVII passed and sent to House of Delegates.

The House adjourned at noon.

Afternoon Session.

Telegram to Sian.

Resolved: That this House concurs in the telegram of thanks and encouragement proposed by the House of Delegates for transmission to Sian.

Nominations for Standing Committees.

The Chairman announced the Nominations to Standing Committees. (See list of Standing Committees, page 5.)

Chinese Translation of Lambeth Report.

Message No. 17 from House of Delegates, "Resolved: the House of Bishops concurring, that this Synod instructs the Church Literature Committee to prepare and publish a full translation of the Report and Resolutions of the Lambeth Conference, which shall be considered the official report in Chinese for the Chung Hua Sheng Kung Hui, and that this book be sold at cost price," was read.

The House did not concur, and pass Res. XXVIII. in which the House of Delegates concurred.

Election to Standing Committee.

(See Res. LXV.)

Agenda §4.

(See Res. X.)

Position of the Chung Hua Sheng Kung Hui, etc.

(See Res. XI, XXXV.)

Committee's Expenses.

(See Res. LVI.)

The House of Bishops then went into Executive session. No action was taken, and the discussion was adjourned till Friday afternoon when it was hoped the Committee on present methods of election of Bishops in China would be able to report.

The House adjourned at 4.30 p.m.
Friday, April 22, 1921.

2.30 p.m. The Chairman read prayers and the Bishop of Anking read a portion of Scripture.

Rules of Order.

(See Res. LII.)

Canon on Ordination to Priesthood.

Resolved: that the House of Bishops concurs in the Resolution proposed by the House of Delegates. (See Res. XII.)

The House then went into Executive session and resumed the discussion of yesterday. The Committee on appointment of Bishops in China reported. The Report was ordered to be circulated among the Bishops. Prolonged discussion followed, and certain Resolutions were passed tentatively, to be reconsidered later.

Resignation of Bishop in Kwangsi-Hunan.

The Bishop in Kwangsi-Hunan announced to the House his intended resignation, to take place at the end of the current year.

The House adjourned at 4.30 p.m. after bidding Godspeed to the Bishop-Designate in Shantung.

Saturday, April 23rd, 1921.

9.15 a.m. The Chairman read prayers, and the Bishop of Hankow read a portion of Scripture.


Res. XIII. was passed and sent to the House of Delegates for concurrence.

Lectionary.

Resolved: that this House concur in the Resolution adopted by the House of Delegates. (See Res. XVIII.)

Message No. 24 from the House of Delegates, inviting the House of Bishops to appoint the Committee on the Revised Lectionary.
Report of the Standing Committee on the State of the Church.

This Report was accepted.

Res. LXII. was passed and sent to the House of Delegates for concurrence.

Report of the Board of Directors of the Central Theological School.

This Report was presented by the Chairman and accepted. (See Res. XXII. XXIII. and LX.)

Report of the Standing Committee on Religious Education.

This Report was accepted.

RESOLVED: that this House concurs in par. 2 and par. 3 of Message No. 21 from the House of Delegates: but—the House of Delegates concurring—substitutes for paragraph 1 and paragraph 4, the following paragraph 1.

"That the Standing Committee on Religious Education be enlarged by the co-option of nine additional members: that six members shall be considered a quorum, and that meetings of the Committee be held at least once a year."

(See Res. XIX. and Minutes of the House of Delegates.)

Report of the Special Committee on the Lectionary:

This Report was accepted.

RESOLVED: that this House concurs in the Resolution adopted by the House of Delegates. (See Res. XCVIII.)

RESOLVED: that the House of Bishops (at the request of the House of Delegates) appoints the following to serve on the Special Committee on the Lectionary. (See list of Special Committees, page 7.)

Diaconate for Women.

Res. XXIV. XXV. were passed and sent to the House of Delegates for concurrence.

Chinese Abroad.

(See Res. XXX.)

Time of adjournment.

RESOLVED: the House of Delegates concurring, that the General Synod shall adjourn not later than 4.30 p.m. on
Monday, and that the Business Committee be asked to arrange for a short closing service.

Position of Women.

A Resolution submitted for concurrence by the House of Delegates was laid on the table until Monday's session.

A Resolution on this subject was passed, but not sent to the House of Delegates until Monday. (See Monday's Minutes.)

The House adjourned at 4.30 p.m.

Monday, April 25th, 1921.

9.15 a.m. The Chairman offered prayer, and read the Lesson.

Synod Expenses.

The Special Committee on Synod Expenses reported.

RESOLVED: the House of Delegates concurring, that the Report of the Committee on Synod Expenses be adopted, but that paragraph 8 of the 1918 Report be deleted. (See Res. LV.)

Prayer.

Res. XXXIII. was passed and sent to the House of Delegates for concurrence.

Standing Committee.

Res. LII. was passed and sent to the House of Delegates for concurrence.

Position of Women. (See also Saturday's Minutes.)

The Resolution contained in Message No. 32 from the House of Delegates was not concurred in. The Resolution adopted on Saturday, and the following Resolution were sent to the House of Delegates for concurrence. (See Res. XIV. and XXVa.)

English-speaking Congregations.

The subject was introduced by the Bishop in Chekiang, who referred to the inadequacy of the Standing Committee's allusion to the subject in their Report to the Synod (as to
which the Secretary of the Standing Committee had already acknowledged that there had been an oversight). He felt that the matter was left in a very unsatisfactory condition, and he therefore moved the following Resolution. (See Res. XXXI.)

Rules of Order.

(See Res. LIII.)

Government Registration of Church Schools.

Resolved: that the House of Bishops concurs in the Resolution adopted by the House of Delegates. (See Res. XXXII.)

Marriage Question.

Resolved: that the House of Bishops concurs in the Resolution adopted by the House of Delegates. (See Res. XXVI.)

The Chung Hua Sheng Kung Hui.

Res. XXXV. was passed and sent to the House of Delegates for concurrence, which was given, with a rider attached. (See Res. XXXVI.)

Terms for the Ministry.

Resolved: that the House of Bishops concurs in the Resolution adopted by the House of Delegates. (See Res. XXXVII.)

Executive Session.

The House of Bishops then went into Executive session and considered certain Resolutions.

Chung Hua Sheng Kung Hui.

Later, the House resumed its session, and passed the following series of Resolutions: to be recorded in the Minutes and communicated to the authorities of the different Mother Churches. (See Res. LVIII.)

Vote of thanks to the Chairman of the House.

Carried by a standing vote.
Vote of thanks to the Secretaries, etc.

RESOLVED: that this House expresses its thanks for their diligent and effective labours on its behalf to the Secretary, Recording Secretaries, and translating staff of this House.

Vote of thanks to the Diocese of Hankow.

(See Res. LXIII.)

Time and place of the next Synod.

RESOLVED: that the House of Bishops concurs in the Resolution adopted by the House of Delegates. (See Res. LVII.)

Reports of Committees.

RESOLVED: that the House of Bishops concurs in the Resolution adopted by the House of Delegates. (See Res. LIV.)

The House then adjourned to the place of meeting of the House of Delegates, where the Synod was closed with the singing of a hymn, prayer, and the Blessing.
RULES OF ORDER
OF THE
HOUSE OF BISHOPS

1. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of the Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House, and a short portion of Scripture shall be read at the opening of each daily session.

2. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.

3. All Resolutions offered to the House shall be made in writing, and no question shall be considered as before the House until seconded.

4. All questions of Order shall be decided by the Chair without discussion, but appeal may be taken against such decision.

5. A Committee on Business shall be appointed by the Chairman:

(a) to arrange with a similar committee of the House of Delegates as to matters for discussion in both Houses: and

(b) to arrange for the order of business which concerns this House alone.

6. The Secretary shall be asked to lay before the Committee on Business a list of unfinished Business, before the opening of each Session.

ORDER OF BUSINESS AS ADOPTED FOR THE 1918 MEETING OF SYNOD:

1. Prayer and reading of Scripture.
2. Minutes of previous Day.
3. Communications from Chairman.
4. Messages from House of Delegates which have not been disposed of.

5. Miscellaneous Business (limited to 15 minutes).

6. Reports of Special Committees.

   This shall be determined by the House on recommendation of the Committee on Business.

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ADDITIONAL NOTE TO MINUTES OF THE HOUSE OF BISHOPS.

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Text of Constitution and Canons.

The question of discrepancies in the texts (Chinese and English) of the Constitution and Canons having arisen in the House of Bishops, (see Canon VI, §1.) it was determined to appoint a small Committee, which should begin this work and report to the Standing Committee on Canons. By an oversight, the action taken was entirely omitted from the Minutes, nor is it clear that the Synod as a whole was consulted. It has seemed best therefore to leave the matter without authority for the time being. The Committee appointed, consisting of the Bishop in North China and any Chinese colleague he may select, Dr. Gilman and Mr. Francis Wei of Boone University, has already got to work. It will in due course report to the Committee on Canons, who will embody such conclusions as they think fit in their Report to the next Synod: which will give or refuse authority to those conclusions.
MINUTES OF THE HOUSE OF DELEGATES
Monday, April 18th, 1921.

10 a.m. After Prayers and Roll Call, the following Officers were elected:

Chairman: The Rev. F. L. Hawks Pott, D.D.
Vice-Chairman: The Rev. P. Lindel Tsen
Secretary: The Rev. S. H. Littell
Recording Secretaries: The Rev. S. C. Huang
The Rev. A. M. Sherman
Editorial Secretary: The Rev. James T. S. Tsang

Rules of Order:

Resolved: that the Rules of Order and Order of Business of the House of Delegates of the Third General Synod were adopted as the Rules of Order of this Synod.

Res. LXVI. was passed.

Resolved: the House of Bishops concurring, that the Chairman of the two Houses be asked to appoint the following Committees immediately to report to the Joint Session on Wednesday.

(1) Committee on Assessment: to consider the present assessment and revise it if need be before it is presented to the Synod on Wednesday.

(2) Committee on Nominations: to nominate suitable candidates as officers on the Board of Missions—President, Treasurer, and General Secretary—such Committee to satisfy itself as far as possible of the willingness of those nominated to serve if elected, and to make nominations for the members of Board.

The Chairman announced the Committees of Synod.
(See list of Committees, page 8.)

Resolved: that the following matters be referred to the Committee on Business:

1. The question of a report before the House of Delegates from the Chinese Students' Association in America.
2. Letter from Hankow China for Christ Movement.
3. Letter from Diocese of Victoria.

Greetings were delivered from Mr. Archie T. L. Ts'en, delegate from Shanghai, regretting his inability to be present.

Report of the Standing Committee:

RESOLVED: to concur with the Resolution passed by the House of Bishops that no Synod Session be held on Friday, so that this day be available for Committee Work.

Children's Sunday:

(See Res. XXXIV.)

Report of the Committee on Unity:

This Report was presented, consideration being deferred.

RESOLVED: to ask the House of Bishops to appoint a Bishop who attended the Lambeth Conference to visit this House and explain the Lambeth proposals on Unity.

Tuesday, April 19th, 1921.

Official Interpreter:

Mr. David Z. T. Yui was elected as official interpreter.

Famine in North China:

(See Res. LVIII.)

Prayer Book:

RESOLVED: In view of the difficulties and confusion arising from the use of a variety of versions of the Prayer Book, also in view of the unsuitableness of the translations of Western Prayer Books for use in China, the House of Bishops concurring, that the Standing Committee on Prayer Book prepare a standard Book for the Chung Hua Sheng Kung Hui, and that more Chinese members be added to the Committee.

Note: this Resolution was not concurred in by the House of Bishops.

Reports of Committees:

RESOLVED: that the report of the different Committees be not only presented to the Synod in printed form, but also that
a member of the Committee be present to give interpretation of the same.

Note: this Resolution was not concurred in by the House of Bishops.

Thursday, April 21st, 1921.

S. P. C. K. Grant.

(See Res. LXIV.)

Church Unity.

The Report was taken as read, and the House concurred in the Resolutions proposed by the House of Bishops. (See Res. I-IX.)

Church Literature.

Resolved: the House of Bishops concurring, that the Church Literature Committee be instructed to prepare and publish a full translation of the Report and the Resolutions of the Lambeth Conference, which shall be considered the official report in Chinese for the Chung Hua Sheng Kung Hui, and that this book be sold at cost price.

Note: this Resolution was not concurred in, see Res. XXVIII.

Religious Education.

The Report of the Committee was considered, and a series of Resolutions were passed and embodied in Message 21 to the House of Bishops as follows:

1. That the Board of Religious Education be established, so constituted as to represent the whole church, but with a quorum small enough to make possible meetings at least once a year. A Board of twenty members with a quorum of six should make this possible.

2. That a series of lessons for all schools up to college grade be made in Chinese; and that the Church Literature Committee be requested to assist in financing this publication, if enquiry among the various schools shows that the demand justifies the labour and expense.
3. That in Sunday Schools, for the present, the International S. S. Lessons, with the three years cycle of Church S. S. Lessons, be used.

4. That the Board of Religious Education be composed of the Standing Committee on Religious Education and nine other members chosen by the Standing Committee.

Note: The House of Bishops did not concur in paragraphs 1 and 4, which were redrafted and afterwards accepted by this House.

(See Res. XIX.)

Ordination to the Priesthood.

(See Res. XII.)

Lectionary.

The Report of the Committee was read.

Resolved: the House of Bishops concurring, to adopt the Resolution prepared by the Committee, and to ask the House of Bishops to appoint the Committee called for.

(See Res. XVIII.)

Standing Committee.

The following members were elected:

Lay: Mr. David Z. T. Yui.

Order.

Resolved: that no speaker be allowed more than three minutes on any one occasion without leave of the House, and that Rule of Order No. 2 (that no member shall speak more than twice on the same subject) be strictly adhered to, and that all interpretation be done by the official interpreter.

Saturday, April 23rd, 1921.

Central Theological School.

The Report of the Directors was presented and adopted.

(See Res. XX-XXIII. and LX.)

Position of Women.

Resolved: the House of Bishops concurring, that the Synod instructs the Standing Committee on Canons to make
the necessary changes in the Canons in order to bring them into line with the principles and suggested practices of the Lambeth Resolutions concerning the position of women in the councils and ministries of the Church.

Further, that, if possible, these changes be made during this session of Synod, in order to enable women delegates to attend the next session of Synod in 1924.

*Note*: This Resolution was not concurred in. (See Res. XXIV. XXV. XXVII. and XIV.)

**Registration of Church Schools.**

(See Res. XXXII.)

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**Monday, April 25th, 1921.**

**Chinese Congregations in Japan.**

The Rev. H. D. Yui was invited to address the House.

He reported no less than 58 baptisms amongst the students during the last three years.

**Marriage.**

(See Res. XXVI.)

**Terms for the Ministry.**

(See Res. XXXVII.)

**Chung Hua Sheng Kung Hui.**

Res. XXXV. was concurred in, and Res. XXXVI. was passed and sent to the House of Bishops as a rider thereto.

**Next Meeting of the Synod.**

Invitations were extended from Hankow, Victoria, Hongkong, Shanghai, and Szechuan.

A vote was taken and decision reported in favour of the Diocese of Victoria, Hongkong.

(See Res. LVII.)

**Rules of Order.**

Res. LIV. was adopted and sent for concurrence to the House of Bishops.

The House adjourned, and requested the presence of the House of Bishops for the closing Prayers of the Synod.
RULES OF ORDER OF THE HOUSE OF DELEGATES

1. As an indication of our humble dependence upon the Word and Spirit of God, and following the example of the Primitive Councils, a copy of the Holy Scriptures shall always be reverently placed in view at the meetings of this House.

2. Members in discussion shall address the Chair, and shall confine themselves to the point in debate. No member shall speak more than twice in the same debate without leave of the House.

3. All Resolutions offered to the House shall be made in writing, and no question be considered as before the House until seconded.

4. All questions of Order shall be decided by the Chair without discussion, but appeal may be taken against such decision.

5. The Secretary shall be asked to lay before the Committee on Business a list of unfinished Business, before the opening of each session.

Order of Business adopted for this meeting of Synod.

1. Prayer.
2. Minutes of previous Day.
3. Communications from Chairman.
4. Messages from House of Bishops which have not been disposed of.
5. Miscellaneous Business (limited to 15 minutes).
6. Reports of Special Committees.
   This shall be determined by the House on recommendation of the Committee on Business.
JOINT SESSION OF THE HOUSE OF BISHOPS
AND THE HOUSE OF DELEGATES

Meeting as the Board of Missions, the Chairman of the House of Bishops presiding

Wednesday, April 20th, 1921.

The session was opened by the singing of a hymn, and by prayers, read by the Rev. S. C. Huang.

Board of Missions Report.

Resolved: to accept the Board of Missions Report.

Arising out of the Report, a series of seven Resolutions were passed. (See Res. XXXVIII-XLIV.)

Proposed terms of agreement for a General Secretary:

The Executive Committee presented a memorandum. It was agreed to consider the memorandum, serially:

I. Duties: 1. to visit the Mission at least once in three years. Passed.

2. to visit the Diocesan Synods. Passed.

At this point a more or less general discussion began, and was continued into the afternoon.

The following points were made by various speakers:

a. The General Secretary had, besides the duties specified in the Memorandum, the duty of Executive Officer of the Board of Missions, according to Canon III. Sec. 2, e.

b. The salary proposed was too large, and would hinder whole-hearted support on the part of poorer dioceses.

c. The keenness displayed by some of our Christians, and many others, in the Yunnan Mission, was attributed to propaganda work.

d. Yunnan missionaries, going to and fro, rouse interest. Therefore the General Secretary should be a Sian Missionary.
After much discussion:

RESOLVED: that the General Synod meeting as the Board of Missions approves of the appointment of a whole time Secretary on the terms proposed in the Executive Committee’s Report, subject to any minor alterations that may be determined upon, when that Report is considered in detail.

(See Res. XLV.)

RESOLVED: that a joint Committee be appointed to study the proposed terms, and report to the adjourned meeting on Friday.

The Chairman appointed the following Committee.

The Bishop in North China (Convener), Archdeacon Hu, Rev. T. M. Tong, Messrs. Cheung Hing-po and Liu Kien-guong.

Address from Rev. G. F. Saywell.

The Rev. G. F. Saywell, Secretary of the Church Missionary Society, addressed the House.

Report from the Head of the Mission.


Mr. Chang P’ei-chih expressed the thanks of the House to Mr. P’u for his work. This was confirmed by a rising vote.

Telegram from Sian.

A telegram from Sian was read by the Chairman.

"Christians, students, workers, send you greetings in hearty love and prayer. Tung."

Assessment.

The Committee on Assessment presented its Report.

The Dioceses were assessed as follows:

<table>
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<tr>
<th>Diocese</th>
<th>Former Assessment</th>
<th>New Assessment</th>
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<td>Anking</td>
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<tr>
<td>Chekiang</td>
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<td>500</td>
</tr>
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<td>Fukien</td>
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<td>1,100</td>
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<tr>
<td>Hankow</td>
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<td>1,700</td>
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<tr>
<td>Honan</td>
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<td>120</td>
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<tr>
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<td>120</td>
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<tr>
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</tr>
<tr>
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<td>360</td>
<td>400</td>
</tr>
<tr>
<td>Victoria, Hongkong</td>
<td>600</td>
<td>650</td>
</tr>
<tr>
<td>West China</td>
<td>482</td>
<td>280</td>
</tr>
</tbody>
</table>

RESOLVED: that the Report be accepted. (See Res. XLVII.)
**Nominations for the Board.**

The Committee on Nominations for the Board of Missions presented its Report.

Chairman: Mr. Archie T. L. Ts'en (Shanghai)
Treasurer: Mr. D. C. Jui (Shanghai)
General Secretary: Rev. P. Lindel Ts'en (Anking)
Right Rev. W. C. White, D.D., Bishop in Honan
Right Rev. F. L. Norris, D.D., Bishop in North China
Right Rev. T. S. Sing, Assistant Bishop in Chekiang
Ven. Archdeacon H. L. Ku (West China)
Rev. S. C. Huang (Hankow)
Rev. K. T. Chung (Shanghai)
Mr. Lau Kieng-guong (Fukien)
Mr. Lam Woo (Victoria)
Mr. John Shih (Shantung)
Mr. B. T. Y. Van (Anking)
Mr. Chang P'ei-chih (North China)
Mr. S. K. Y. Lin (Kwangsi-Hunan)

It was announced that the General Synod meeting as the Board of Missions would meet again at 9 a.m. on Friday, to vote on the above nominations.

The House adjourned at 4.30 p.m.

**Friday, April 22nd, 1921**

The Session opened at 9.15.

The Chairman announced that the particular business of the meeting was:

1. To receive the report of the Special Committee appointed to study proposed terms of agreement for a General Secretary of the Board of Missions.

2. To elect officers and members of the Board of Missions.

*Resolved*: that the House proceed first with the report of the Special Committee before electing officers and members of the Board of Missions.

Archdeacon Hu read the report of the Special Committee.

*(See Appendix XIV.)*

*Resolved*: that the recommendations of the Special Committee be approved.
Election of Officers:

Officers of the Board of Missions were elected as follows:

Chairman: Mr. Archie T. L. Ts'en was nominated and unanimously elected.

Treasurer: Mr. D. C. Jui was nominated. The Bishop in North China spoke of the highly efficient way in which accounts had been kept during the past three years by Mr. D. C. Jui and the great assistance it had been to the Board of Missions to have clear and satisfactory financial statements.

Mr. D. C. Jui was unanimously re-elected Treasurer.

General Secretary: The Rev. Lindel Tsen was nominated to post of General Secretary but begged leave to decline. The Bishop of Hankow spoke regretting the withdrawal by the Rev. P. Lindel Ts'en, but hoped he would allow his name to stand. The Chairman announced that the House was not the place for negotiations of this sort, and expressed the difficulty in which the Board of Missions had been thrown by the withdrawal of Mr. Ts'en's name at this late hour, after having been on nomination for a period of two days. The Chairman proposed that the election of a General Secretary be left to the incoming Board of Missions. (See Resolution of Wednesday.)

The Rev. Dr. Pott proposed the following:

"That inasmuch as the Synod is unable at this time to secure the services of a full time Secretary, the following plan be adopted for carrying on the work of the next three years:

1. The Board of Missions be instructed to secure the services of a third clergyman for the work in Shensi.
2. That of the three men on the staff, one should spend a part of every third year in visiting the different Dioceses for the purpose of presenting the work and stirring up interest in it.
3. That a General Secretary be secured who can give a part of his time to correspondence and publication of reports connected with the Mission."

The Bishop of Chekiang proposed that both the recommendations from the Chair and those of Dr. Pott be referred to the Board of Missions with power to act. This was passed. (See Res. XLVI.)
Election of Board of Missions.

The three Bishops proposed by Committee on Nominations were elected by the Secretary's ballot.

The Right Rev. F. L. Norris, D.D., Bishop in North China
The Right Rev. W. C. White, D.D., Bishop of Honan
The Right Rev. T. S. Sing, D.D., Assistant Bishop in Chekiang

The name of Ven. Archdeacon H. L. Ku was withdrawn on his request, and the Rev. A. E. Evans was substituted. The Secretary was instructed by the House to cast a ballot for the election of the

Rev. A. E. Evans (West China)
Rev. S. C. Huang (Hankow)
Rev. K. T. Chung (Shanghai)

The Secretary was instructed to cast a ballot for the following six laymen:

Mr. Lau Kieng-guong (Fukien)
Mr. Lam Woo (Victoria)
Mr. John Shih (Shantung)
Mr. B. T. Y. Van (Anking)
Mr. Chang P'ei-chih (North China)
Mr. S. K. L. Lin (Kwangsi-Hunan)

Letter from women delegates to Women's Missionary Band followed.

The Rev. Lindel Tsen read a letter from the Secretary of the women delegates appointed by the Bishop to consider the formation of a Woman's Auxiliary and now meeting at Boone University, Wuchang:

To the Rev. Lindel Ts'en, General Secretary of the Board of Missions of the Chung Hua Sheng Kung Hui.

Dear Sir,

The women delegates appointed by the Bishops of the Chung Hua Sheng Kung Hui at the request of the Board of Missions met in Committee to-day to consult about the organization of a National Auxiliary to the Board of Missions. The following resolutions were passed:

1. "......That a Woman's National Organization be formed......"

2. "That the name of the organization be "The Women's Missionary Band of the Chung Hua Sheng Kung Hui.""
3. "That this Committee, representing the women of the nine out of the eleven dioceses of the Chung Hua Sheng Kung Hui would submit to the Board of Missions that missionary work, being the essential expression of a Christian faith, is the work of the whole Church and for that reason asks that women be given a place on the Board."

The Constitution and scope of the Women's Missionary Band has not yet been fully discussed and no resolutions have been passed on this subject, so that we are not able to send you further details, but we are glad to be able to send forward these preliminary resolutions before the close of this triennial meeting of the Board, and we earnestly hope that it may be possible for this to be given immediate consideration, and for the Committee to be informed of what action is taken.

Sincerely yours,
(Signed) Adelaide M. Hind,
Secretary.

Three Resolutions were passed bearing on this subject.
(See Res. XLVIII-L.)

The meeting was closed with prayer at 11 a.m.

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RULES OF ORDER

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In the General Synod of 1918 the following Rules of Order for Joint Sessions were adopted: it is not clear how far §5 or the rule set forth in Canon IX, §1 apply to the Synod meeting as the Board of Missions.

Joint Session of Both Houses:

1. Members in discussion shall address the Chair, and shall confine themselves to the point in debate.

2. No member shall speak more than twice in the same debate without leave of the House.

3. All questions of Order shall be decided by the Chair, without discussion, but appeal may be made from his decision.

4. All Resolutions offered to the House shall be made in writing, and no motion shall be considered as before the House until seconded.

5. On April 21, 1915, at the joint session it was voted: "That in this afternoon's joint session the vote be taken by the two Houses voting separately, the House of Delegates voting first."

APPENDIX I.

General Synod, 1921.

PROGRAMME.

SUNDAY, APRIL 17th.

10 a.m. Opening Service in the Church of the Nativity.

Celebrant: the Chairman of the House of Bishops.


2.30 p.m. Missionary Service in Trinity Church, Wuchang.

Rev. P. Lindel Tsen, Gen. Sec. Board of Missions.

N. B.—At both these services the collections were given to the Board of Missions.

MONDAY, APRIL 18th.

9. a.m. The Secretary of the House of Delegates sat in the Library to receive Delegates' certificates of election and to make any amendments in the Roll.

10. a.m. Both Houses assembled in the Library Building for organization.

PROCEDURE:

1. The Chairman in each House called the House to order and offered Prayer.

2. The Secretary in each House called the Roll.

3. The Officers in each House were elected.

Hours of Meeting. The Synod sat daily from 9.15 a.m. to 12 noon: and from 2 p.m. to 4.30 p.m.

N. B.—At the afternoon session on Monday, April 18th, the Chairman in each House announced the names of the Joint Committees (1) on Business, (2) on Canons, (3) on Synod Expenses.
WEDNESDAY, APRIL 20th.

The Synod met in Joint Session as the Board of Missions: and again on Friday morning from 9-11 a.m. No regular Sessions were held on this day, which was given up to Committee work, after the Joint Session closed. But the House of Bishops met in the afternoon.

SUNDAY, APRIL 24th.

Special Services were held in all the parish churches in Wuchang, Hankow, and Hanyang in the morning: and a special joint service was held at 2.30 p.m. in the Cathedral, Hankow, at which addresses were given by the Rev. H. J. P'ü, of Sianfu, and the Rt. Rev. F. L. Norris, D.D., Bishop in North China.

MONDAY, APRIL 25th.

The Synod resumed regular sessions at 9.15 a.m. and brought its work to a close at 12.30 p.m.

APPENDIX II.

Agenda

as presented by the Standing Committee.

A. Reports of Committees in both Houses.

1. Standing Committee.
   Resolution re adjournment on Friday.

2. Standing Committee on Trust Funds.


5. " " Prayer Book.

6. " " Religious Education.

7. " " Church Literature.


10. Synod Committee on the Lectionary.

11. " " Social Service.

12. " " Greetings to Chinese abroad.

13. Board of Missions (Joint Session on Wednesday).
B. Matters for discussion:

1. from Kiangsu Synod: advisability of a General Canon on Marriage and Divorce.

2. from Hankow Synod: that the terms for the Ministry be changed to 教督, 教長, 教吏.

3. from Chekiang Synod: “the advisability of putting Church Schools under Government inspection.”

4. from the Bishop in North Chiu: proposal to amend Canon II, §6 (Standing Committee) “Elected,” to read:
   “One Bishop,” etc.
   “Two Clergymen,” etc.
   “Two laymen,” etc.

5. from the Bishop in Chekiang: consideration of the Lambeth Resolutions concerning the position of Women in the Counsels and Ministrations of the Church.

6. such other business as may be determined.

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APPENDIX III.

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The Standing Committee has held three meetings, October 2nd, 1919, January 4th, and April 15th, 1921. In October, 1918, a Reply to the Address presented to the last Synod by the Conference representing English Congregations in China was considered, and the Secretary was instructed to forward the same. That Reply, while cordial and sympathetic in character, drew attention to the only point in the Address and Acts of the Conference which seemed to call for criticism, namely, the paragraph on Licensing the clergy called to serve such English congregations. We suggested that the paragraph in question as it stood ignored the Diocesan Bishops of the Chung Hua Sheng Kung Hui, and we expressed a hope that this might be rectified. (See Res. XXXI.)

At the same meeting a question was brought up as to the right of the Standing Committee of a Diocese to elect Diocesan representatives in cases where the General Synod had laid down that such representatives were to be elected by Diocesan
Synods. The Standing Committee allowed the election to stand in the particular case under notice, but affirmed the principle that in future, if a Diocesan Synod fails to elect its representative, the Diocese must forego representation until the omission has been regularly supplied. (See Res. XIII.)

The Synod Treasurer, Mr. Lin presented his accounts duly audited up to the end of September 1918. The Committee passed a Resolution asking that in future all calls for Diocesan quotas be promptly met.

The Treasurer was further instructed to defray the necessary travelling expenses of members of the Standing Committee, Chinese members to receive first class Chinese accommodation by steamer and second class by rail.

The Standing Committee appointed the first Sunday after Easter as "Children's Sunday," the General Synod having ordered the observance of such a Sunday without specifying which Sunday be so observed. (See Res. XXXIV.)

At its meeting in January 1921, the Standing Committee resolved after careful consideration to adhere to the date originally fixed for the General Synod: instructed the General Secretary of the Board of Missions that the Officers of the outgoing Board are expected to be present at the General Synod when the Board of Missions' Report is presented—whether otherwise members of the Synod or not: and invited the Rev. T. A. Scott, Bishop-Designate in Shantung to preach the Synod sermon.

The Committee then considered the Programme and Agenda for the Synod and determined to propose the following Resolution:

**Resolved**: That all Standing Committees be appointed or elected before Thursday night; that no Synod sessions be held on Friday, and that this day be available for Committee work.
APPENDIX IV.

Report on Trust Funds by the Standing Committee of the General Synod.

The only Trust Funds in the hands of the Committee consist of eight debentures of Taels 1,000 each, Shanghai Municipal Council's 6% Loan of 1912, (Nos: 13148/55,) the certificates for which are held in safe custody on behalf of the Standing Committee of the Chung Hua Sheng Kung Hui by the Head Office of the Hongkong and Shanghai Banking Corporation, Shanghai. These debentures represent a sum of £1,000 granted to the Chung Hua Sheng Kung Hui from the Pan-Anglican Thank offering of 1908, to be used for Church Literature.

The interest on these debentures is paid directly into the Bank account of the Church Literature Committee, and the Standing Committee has satisfied itself from the accounts annexed to the Report of that Committee that the interest on this investment has been so used for the last three years.

APPENDIX V.

Report of the Board of Missions.

This Report, forming a booklet of over twenty pages, should be studied by all who are interested in our work in Shensi. It cannot be condensed for inclusion in the General Synod Report. All that is attempted here is to put on record a few statistics culled from the more-detailed Report.

I. ASSESSMENT.

For 1917 the income under the assessment reached $4,767.82
,, 1918 ,, ,,,, ,, 6,083.68
,, 1919 ,, ,, ,, ,, 5,800.46

During the year 1920, only $758.81 had been received by the Treasurer on the 1920 account. This shows how late the Dioceses are in forwarding their quotas, and this should be rectified. (See Res. XXXIX.)
II. SPECIAL FUNDS.

Between January 1, 1917, and December 1920, $6,192.65 had been raised for "Land and Building." To this the General Fund added $3,000: Mr. P'u, through his own efforts, raised $2,401; and the General Synod voted from the General Fund a further $2,790 (see Res. XLII); making a total of $14,383.65. We have spent in Sian altogether about $2,352.74 on land, and $12,000 on buildings.

III. GENERAL SECRETARY.

The question of a whole-time General Secretary, such as Canon III obviously contemplates, occupied a great deal of the attention of the Executive Committee, and of the Synod's meeting. (See Minutes and Res. XLV, XLVI.) After much hesitation and discussion, it is now (July 1921) settled, the Rev. Lindel Tsen having accepted the post as from August 1, 1921.

IV. STAFF.

All that need be said here is that in the Rev. H. J. P'u the Mission has an admirable leader: but that the funds needed for the requisite staff are certainly not to be found under the present assessment. Every department, evangelistic and educational, needs reinforcing: but a bigger staff means larger funds.

V. CONCLUSION.

The full Report of the work of the Mission from 1915 to 1920 can be had in Chinese, and from 1915 to 1917 in English from the Book-room, Church of England Mission, Peking, or from the Book-room, 4 Minghong Road, Shanghai, at five cents a copy, post free.
APPENDIX VI.

Report of the Standing Committee on Unity, to be presented to the General Synod in April, 1921.

In presenting its Report to the General Synod the Standing Committee on Unity is deeply conscious of the contrast between its own small activities and the bigger movements that have been making themselves felt elsewhere in Christendom as well as in China. But for clearness’ sake, it may be well to refer to the smaller things first, as being more particularly those on which we are bound to make our Report to the Synod.

I

In 1918 the following Resolution was passed:

Resolved: that the Report on Comity adopted by the China Continuation Committee be referred to the Standing Committee on Unity, that Committee to report its conclusions to the Bishops for consideration in their Diocesan Synods if they so desire.

In accordance with that Resolution the matter was laid before the members of our Committee by correspondence (July 1918 and January 1919). Owing to various reasons, only five replies were received. The Secretary of the Committee then drafted a “Report of its Conclusions,” submitted it to the Committee for approval, and sent it out to the Bishops.

The substance of that Report is as follows. One member of the Committee was wholly in favour of the Report, one member in favour of it with reservations. Three members of the Committee, while in favour of arbitration, were opposed to the assumption that the China Continuation Committee is the natural arbitrator: dissented from the idea that any Mission may warn off any other Mission from any territory on the ground of effective occupation: and insisted on the duty of the Church to shepherd her children wherever they may be, rather than “transfer them to other Missionary bodies.” They regarded the Report as valuable for consideration, but not as calling for formal endorsement: and they contented themselves with quoting one sentence of the Report which seemed to them to express the matter admirably. “Comity may be defined as the spirit of considerateness and fair dealing which is the fruit of Christian courtesy and common sense.”
It is only right to add that, when the Secretary of the Committee reported what had been done (not the substance of the above Report which was addressed only to the Diocesan Bishops) to the Secretary of the Continuation Committee, he received a reply stating that all Dioceses, with the exception of North China and Victoria, Hongkong, had expressed approval or promised Synodical consideration. Your Committee has not heard of any formal approval by Diocesan Synods, except in the case of Western China.

II.

In the summer of 1919, the Secretary of the American Episcopal Commission, in connexion with the proposed World Conference on Faith and Order, asked your Committee to make plans for its representation at a preliminary Conference at Geneva, including a formal statement of the doctrine of the Chung Hua Sheng Kung Hui. The latter part of the request was complied with by a reference to the Preamble to our Constitution; the question of representation was left to the Bishops attending the Lambeth Conference.

III.

In December 1919, the Bishop in Chekiang proposed a round-table Conference with leading non-Episcopalian clergymen, before the Bishops left China to attend the Lambeth Conference. This proposal was submitted to the Committee, several of whom were in favour of it; but it was found impossible to bring about a really useful Conference in the time at our disposal.

IV.

There are one or two other matters calling for mention.

(a) Your Committee feels sure that the General Synod will look with interest on the work of the Committee on Church Union appointed by the General assembly of the Presbyterian Churches in China, the Churches of the London Missionary Society, and the American Board of Commissioners for Foreign Missions. An interesting point was the acknowledgement of "the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith," though this Creed was not formally adopted.

(b) Another Union movement calling for notice, was that for co-ordinating all Christian work in the city of Nanking (other than that of the Roman Church), with a view to mutual effort and combined efficiency.
(c) Your Committee would also call attention to the fact of "an Octave of Prayer for the Unity of the Church" which was observed in 1920 by Roman Catholics in the United States, England, Belgium, France, Holland, Italy, etc. It is held from January 18 to January 25 each year; and if the "intentions" allotted to each day are characteristically Roman, it is none the less encouraging to know that the Antiphon (John 17, 21) and Collect (O Lord Jesus Christ who saidst unto Thine apostles, etc.) are such as are used with equal devotion amongst ourselves. It should also be noted that the same Octave (January 18-25) is the time when our own prayers are specially asked for. Your Committee would strongly recommend the Notes on Prayer for Christian Unity put out in connexion with the World Conference on Faith and Order. They can be had from Mr. R. H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A.

V. The Lambeth Conference.

Your Committee regrets that it was not possible for its members to meet and consider carefully what steps should be taken to make every member of our Church acquainted with the moving Appeal to all Christian People which was put forth by the Bishops assembled at Lambeth, together with the very important series of Resolutions of which that appeal is the first (Res. 9-16). They are very grateful for the translation of these and the other Lambeth Resolutions which appeared in the "Chinese Churchman," but they are not satisfied that this is all that is necessary. They venture, therefore, to suggest that the General Synod should, if it sees fit, adopt the first Resolution which is appended to this Report.

VI. The World Conference on Faith and Order.

Your Committee begs to report that the Preliminary Conference in connexion with this, which was held at Geneva in August 1920, was attended by the Bishop in North China on behalf of the Committee, the expenses of his visit being met by the Bishops.

Various estimates have been formed of the usefulness of the Preliminary Conference, and your Committee thinks it safer to confine its Report to the following facts:

(1) the striking representation of the Greek Church, which made itself felt all through. That Church is passing through a great ordeal, and needs our constant prayers.
(2) the appointment of a Continuation Committee of forty members. If the usefulness of this Committee may be judged by its first action, we may hope for no small results. Speaking generally, one of the apparently weak points of the Preliminary Conference was the aimlessness of the discussions.

(3) the work of the Continuation Committee will cost money. It is estimated that the cost will be at least Mex. $100,000 a year. Your Committee ventures to hope that the General Synod will pledge itself to raise a certain sum annually as its contribution towards this expense. It therefore submits a Resolution to this effect.

(4) Your Committee has acted as the Commission of the Chung Hua Sheng Kung Hui during its term of office. It submits a Resolution appointing the incoming Committee on Unity to serve in the same capacity for the next three years.

The first act of the Continuation Committee has been to call for a "First series of preliminary local discussions," on "Questions concerning the Faith of the Reunited Church."

Four questions are propounded.

1. What degree of unity in Faith will be necessary in a reunited Church?
2. Is a statement of this one Faith in the form of a Creed necessary or desirable?
3. If so, what Creed should be used? or what other formulary would be desirable?
4. What are the proper uses of a Creed, and of a Confession of Faith?

Full reports of such local discussions are to be sent to the Bishop of Bombay, who will, in due course, no doubt issue a Report on them. Your Committee hears with satisfaction that one such Discussion is to take place at Peitaibo this summer; and hopes that other Discussions may be held this year elsewhere in China.

RESOLUTIONS.

(I)—that the General Synod instructs the Standing Committee on Church Unity to issue for general circulation a short tract on the Lambeth Appeal, and other Resolutions of the Lambeth Conference of Unity.
(II)—that the General Synod authorises the Treasurer to remit annually to the Treasurer of the World Conference Continuation Committee, the sum of Mex. $100 as the contribution of the Chung Hua Sheng Kung Hui towards the expenses of that Committee; this sum to form part of the Treasurer's Budget for General Synod Expenses.

(III)—that the General Synod hereby reappoints the Standing Committee on Unity as the Commission of the Chung Hua Sheng Kung Hui in connexion with the World Conference on Faith and Order.

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APPENDIX VII.

Report of the Standing Committee on Religious Education.

The Committee on Religious Education has a very wide field open for its labors. Its first concern, however, is with the training of children in religion, and that is the only aspect on which the committee has worked. The Board of Directors of the Central Theological School is in a position to give more direct attention to the work of theological education, and it seemed wise to the committee not even to discuss that matter. Various dioceses are working independently on the matter of the instruction of new converts; but there is, at least in most places, much need for improvement in subject matter and methods, and it would be well for the committee to go into it carefully during the next triennium.

The two sections of religious education on which the committee has done some work are the Sunday School, and the course of religious instruction in mission schools and colleges.

The matters which should determine the course of study in religion seem to be three at least. First, there is the object in view, second, the persons to be taught, and third, the amount of time at disposal.

(1) The ultimate object in all courses is the same, namely, the development of Christian character. All other matters are to be regarded as means to this supreme end. Knowledge of the Bible, the Prayer Book, the Catechism are only good as they tend to help produce Christian character. By Christian character we mean that character whose prime motive is love of God and, after that, of man.
(2) The persons to be taught vary greatly in almost every respect. The young man in college does not need the same teaching as the child just entering the primary school. Then there is the great difference between heathen and Christian. The truth cannot be presented in the same way to both.

(3) The time we have for teaching varies both in the number of periods per week, and still more in the number of years we keep the pupils. The time we are likely to have with non-Christian children who do not attend our primary schools but only come to Sunday Schools, is likely to be still shorter. The need of concentration on these short time scholars is, therefore, very great, and yet it is hardly to be doubted that they receive on the whole the poorest quality of teaching of any of our pupils.

The Sunday School for Non-Christian Children.

This is a form of work which might be greatly increased. The schools are conducted in two ways: in some places the clergyman in charge conducts the whole meeting as a catechising, in other places the teaching is done in small classes by the older boys in our Christian schools. This latter method seems decidedly the better where it is practicable, both because it gives the children more individual attention, and still more because it gives our pupils some active Christian work to do. Where this method is pursued a training class for the pupil teachers should be held every week, going over the lesson carefully, and showing how the subject should be taught.

The Mission School.

The chief teaching of religion is in our schools. Here we have much better opportunities than in the more irregular Sunday School, and should be able to do much better work. The present habit seems to be to make a distinction between the religious instruction given during the week, and that given on Sunday. If this is done, the week day instruction would probably be a course on certain parts of the Bible—the Gospels, Acts, and parts of the O. T. narrative. The Sunday instruction could then very well take up some different subject matter, the Christian Year, the Prayer Book, the Catechism, the lives of the Saints. If such a series as the Christian Nurture Series were translated into Chinese, that would be admirably adapted for this purpose.
### Course of Instruction in Primary Schools.

The primary school should cover the lower primary course of four years, and the higher primary course of three years. It will be planned to cover seven years, but it is necessary to remember that many students who have been in other schools join our higher primary schools, especially where English is taught, so that the higher primary course will have to begin in such a way as to make it easy for those who get their first knowledge of Christianity at that time. We would suggest the following outline:

#### Lower Primary.

1st year, Stories from the Gospels ... 3 hours a week.
2nd ,, ,, ,, Acts ... 3 ,, ,, 
3rd ,, ,, ,, the Gospels ... 3 ,, ,, 
4th ,, ,, ,, the O. T. ... 3 ,, ,, 

#### Higher Primary.

1st year, St. Matthew's Gospel ... 3 ,, ,, 
2nd ,, Selections from the O. T. ... 3 ,, ,, 
3rd ,, St. John's Gospel ... ... 3 ,, ,, 

### Course of Instruction in Middle Schools.

Here we are met again by the problem which confronted us with regard to higher primary schools—part of the scholars will have taken the course through the higher primary, and part will be almost entirely ignorant of the Christian faith. It will probably be best to divide the class, giving one course for non-Christians, and one for Christians or graduates of Christian higher primary schools. This could be modified by introducing the unit system in the last two years, giving courses which might be taken by any one and only requiring that a certain amount of work be taken.

For Christian students

1st year, Selected Epistles of St. Paul 2 hours a week.
2nd ,, Selections from the Prophets 2 ,, ,, 

For non-Christians

1st year, Life of Christ ... ... 2 ,, ,, 
2nd ,, O. T. History ... ... 2 ,, ,,
For all Students—Elective

Church History ... ... ... 2 ,, ,, 
Christian Ethics ... ... ... 2 ,, ,, 
The Catholic Epistles ... ... ... 2 ,, ,, 
The Psalms ... ... ... 2 ,, ,, 

At least one of the above courses must be taken during each of the last two years.

Course of Instruction in Colleges.

(Report of the Sub-committee on Religious Education in Colleges)

The students who have reached College grade have already acquired a large amount of learning, and have read much of philosophy and history, and even heathen students must be familiar with some, at least, of the Bible story, but forasmuch as the Christian students will, in many cases, have made a thorough study of the Bible, and other Christian books, the Christian and non-Christian students will have attained very different standards with regard to Religious Education. It might be well, therefore, that in Colleges, the Christian and non-Christian students should read in separate classes in the compulsory part of the course, while the elective courses might be taken together.

Elective courses are strongly recommended by the Sub-committee, because it is felt that they help to remove some of the disadvantages which attend the compulsory study of Christianity.

The total amount of Religious Education during the College course should, in the opinion of the Committee, be about twelve period-units, i.e., three periods a week for four years. Forty-five minute periods are recommended.

Note: The term "period-units" is a convenient one, as it expresses plainly the proportion of time spent on any subject, without specifying in what part of the course the subject is taken, or whether it is continued throughout the whole course. The number of period-units is found by multiplying the number of periods per week by the number of years through which the subject is taken, e.g., 12 period-units may mean

\[
a. \quad 2 \text{ periods a week for } 6 \text{ years} \\
b. \quad 3 \,, \,, \,, \quad 4 \,, \,, \\
c. \quad 4 \,, \,, \,, \quad 3 \,, \,, \\
d. \quad 6 \,, \,, \,, \quad 2 \,, \,, \\
\]
The total number of period-units to be devoted to Religious Education should be 12.

Suggested courses in Religious Education for Christian Colleges are as follows:—

Compulsory Subjects.

a. For Christian students:—
   The Bible: — Isaiah, Jeremiah, Ezekiel, and Minor Prophets, St. Paul’s Epistles ... ... 4 Period-units.

b. For non-Christian students:—

Electives. For all students.

1. Church History: — From Pentecost to the Present day. Modern Religious Movements. History of Modern Missions ... ... ... 3 Period-units.

2. Moral Philosophy ... ... ... ... 2 ,, ,, 

3. Comparative Religion ... ... ... ... 2 ,, ,, 

4. Intensive Study of a World Religion ... ... 2 ,, ,, 

5. Religious History of China ... ... ... 1 ,, ,, 

6. Social Service ... ... ... ... 1 ,, ,, 

7. Rites and Ceremonies: — The Book of Common Prayer with explanation and History. Constitution and Canons of the Chung Hua Sheng Kung Hui ... ... ... 2 ,, ,, 

Thus a Christian Student’s course might consist of the following groups:—

   a, 1, 3, 4, 5.  
   a, 1, 2, 6, 7.  
   a, 2, 3, 4, 5, 6, etc., etc.

While a non-Christian’s course might consist of one of the following groups:—

   b, 1, 3, 5.  
   b, 3, 4, 5, 6.  
   b, 1, 5, 7.  
   b, 4, 5, 6, 7, etc., etc.
RECOMMENDATIONS.

We would recommend:

1. That a Board of Religious Education be established, so constituted as to represent the whole Church, but with a quorum small enough to make possible meetings at least once a year. A Board of thirty members with a quorum of ten should make this possible.

2. That a secretary be employed to give all or most of his time to this work.

3. That a series of lessons for all schools up to College grade on the general lines of the Christian Nurture Series be made in Chinese. It would be better to make such a series for general instruction in schools than as a Sunday School series.

Note: See Res, XIX.

APPENDIX VIII.


I. Finance.

A. "The Chinese Churchman." Under the Rev. S. C. Huang's unwearied care the subscriptions for this have come in with very fair regularity, and the expenses have been kept down. The average amount of subscriptions for the three years has been $690 (including special subscriptions which are rather donations from year to year), as compared with $600 during the three preceding years. The average cost per annum of printing and office expenditure has been $1,432, as compared with $1,912. It will be remembered that rigid economy had to be exercised in 1917 to prevent bankruptcy, and Mr. Huang has faithfully observed the same economy: so that, whereas the balance in hand on January 1, 1918, was $908.66, after three years' further publication, we still have a balance of $731.60, in spite of the fact that no S. P. C. K. money has been used for the "Chinese Churchman."
N. B. In this connexion it should be noted that, when the Chairman was in England in 1920, he referred to this restriction on the use of the S. P. C. K. grant, and received a most cordial assurance that the Committee of that Society wished to leave the Church Literature Committee entire freedom in the matter; that they thoroughly approved of the "Chinese Churchman," and that if we needed help from their grants to develop it they would gladly acquiesce in such use of their funds. In considering the future of the "Chinese Churchman," members of the Synod would do well to bear this in mind. (See Res. XXVII.)

B. Publishing. Our balance on January 1, 1918, of $1,991.10 has been gradually reduced to $767.79, but our stock has been largely increased. Our income from sales during the three years has reached $865.91 (an average of $288 a year) as against a total of $270 in the three preceding years (or $90 a year). This is perhaps the most satisfactory thing we have to report: we have more than trebled our sales.

II. THE CHINESE CHURCHMAN.

The Rev. S. C. Huang has been Editor since July 1918, and has managed to bring out the magazine every fortnight instead of only once a month, which is, we believe, a real improvement. He has suffered, as previous Editors have suffered, from the double handicap of having to be his own Manager as well as being Editor, and of being very inadequately supported in his work as Editor.

The Committee has felt quite unable and unwilling to deal with the big question of the future of the magazine before the subject has been fully discussed in Synod.

It seems unnecessary, therefore, to burden our Report with the various proposals that have been made, which vary in their nature from the drastic step of stopping publication altogether to the ambitious idea of a weekly paper of really high standard.
The following table of circulation may be interesting.

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III. Publishing.

Our output has been much smaller than could have been wished, and doubtless, such as it is, it is open to grave criticism. We owe an immense debt to the indefatigable labours of the Rev. M. H. Throop of St. John's University, who has completed a translation of the Apocrypha, and also laid every student of theology under an obligation by his very careful translation of the Apostolic Fathers.

Gaunt's Manual on Confirmation continues to sell well, Dr. Y. Y. Tsu's books deserve a bigger sale than they have so far secured, the little "Scholar's Book of Prayers" has sold well, and Deaconess Edith's two little books in simple colloquial bid fair to be as popular as they ought to be. Our sheet Calendar—simple as it is compared to many—continues to increase in popularity, if we may judge by the demand. This year we have sold about 10,000.

The work of the Committee has gained by the help of the Rev. J. W. Nichols as General Secretary for a short time, and it is much to be hoped that, on his return to China, he will be able to resume his work. But he would be the first to agree that a man with whom the work of our Committee ranks first, and not merely as an addition to other responsibilities, is what we really need. (See Res. XXVII.)
Mr. Nichols has found time to bring out a very useful little Church History, and a small book on Parish work. We still need as much as ever a good manual on the Prayer-book, and more and better commentaries on Holy Scripture. Moreover, every year, if not every day, makes more urgent the need of books in defence of the faith, for the upholding of Christians quite as much as for the conversion of heathens.

For the successful conduct of our Publishing work our primary need is a real Editor: i.e., a man with time to devote to the task of securing the right men to do the needful things, and able to help them himself when necessary, especially in the task of seeing that the Chinese versions more or less express the sense of the English originals.

IV. THE S. P. C. K.

The Committee has to report to the Synod that it has been asked by the S. P. C. K. to enter into an agreement with that Society, on the same lines as the Japanese Church Literature Committee has done. In view of the fact that the Society has promised a further £200 a year for three years, in the expectation of such an agreement, the Committee has expressed to the Society its willingness to enter into such an agreement subject to certain alterations.

It is not necessary to quote it in full here: the main points are as follows.

(1) It is for three years.
(2) It promises us £200 a year for 3 years.
(3) It leaves the expenditure in our hands.
(4) It asks for a share in the proceeds of sales.
(5) It asks us to pay a lump sum down in consideration of sales up to date.
(6) The agreement can be terminated after the expiration of the three years by six months notice on either side.

*Note:* The agreement has now (August) been signed by both parties.

It is only right to acknowledge in this Report the unfailing generosity of this, the oldest Missionary Society in England, in helping forward our work.
V. OTHER ACTIVITIES, ETC.

(1) The Committee is prepared to help by grants for writers, etc.

(2) The Committee would relieve authors of the cost of publication, if their manuscripts are accepted.

(3) The Committee will endeavour to promote a wide circulation of all its books.

The "Appeal" presented to the General Synod is printed below. (See Res. XXVII.)

An Appeal to the General Synod Through the Standing Committee on Church Literature.

We, the undersigned members of the Chung Hua Sheng Kung Hui, respectfully address the Standing Committee on Church Literature, and ask them to present our appeal to the General Synod.

We believe (1) that, while the propagation of the Church throughout the world depends in large measure upon the spoken words of its ordained ministry, yet in the thorough exposition of the essentials of faith, and its wide and permanent diffusion, literary work is possibly of still greater importance:

(2) That, while during recent years, Church Literature in America and Europe is being steadily produced in manifold variety, and the cry of Church Unity is being taken up more and more widely, the literary productions of the Chinese Church are altogether too few, and distinctive Church Literature is even more rare. Both within and without our own Communion, the supply does not meet the demand of either Christian or non-Christian readers, and this condition places upon us an obligation, the fulfilment of which we have no excuse for deferring:

(3) That, with the recent movement in China towards new social and political ideals, the minds of the people have been to a great extent emancipated from ancient trammels: and while this offers an opportunity for a flood of false teaching, it also makes an opening for the entrance of Truth. If the missionary pioneers of a hundred years ago could live in this day, their joy at these opportunities would be un-
bounded, and they would surely do great things in literary work for the Church. The present is certainly a time to live up to the traditions of the past, and plan yet greater things for the future.

We respectfully submit the following suggestions, which we earnestly beg the General Synod to take into its careful consideration:

(1). That the Synod request the missionary societies of our Mother Churches to search for missionaries specially qualified for literary work, and send them to aid us.

(2). That the Synod request our several Bishops to be on the look-out for talented Chinese persons in their respective dioceses, and if they find any one who has an aptitude for translation, or other forms of literary work, that they make special arrangements to use them; furthermore, that if it is necessary, financial aid be given to enable them to specialize, or to do advanced literary work.

(3). That the Synod request our several Bishops to select from among the present workers, foreign and Chinese, those who are specially qualified for translation or editorial work to organize a National Bureau of Church Literature of the Chung Hua Sheng Kung Hui, with different persons responsible for special departments of work, but with the authority of publication duly centralized; that these workers should have their other duties reduced in proportion to the amount of literary work expected of them; and that, particularly at the beginning of such a Bureau, at least one foreign and one Chinese Secretary, having no other stated duties, should be appointed to give their whole time to this work.

Statement of Accounts.

PUBLISHING ACCOUNT. 1918-1920.

<table>
<thead>
<tr>
<th>Receipts</th>
<th>1918</th>
<th>1919</th>
<th>1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>By balance</td>
<td>1,991.10</td>
<td>1,735.00</td>
<td>1,219.92</td>
</tr>
<tr>
<td>,, sales</td>
<td>393.58</td>
<td>82.77</td>
<td>389.56</td>
</tr>
<tr>
<td>,, interest</td>
<td>115.00</td>
<td>100.00</td>
<td>40.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,499.68</strong></td>
<td><strong>$1,917.77</strong></td>
<td><strong>$1,649.48</strong></td>
</tr>
</tbody>
</table>
### Expenditure.

<table>
<thead>
<tr>
<th>Item</th>
<th>1918</th>
<th>1919</th>
<th>1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>To printing</td>
<td>$661.10</td>
<td>$535.85</td>
<td>$712.02</td>
</tr>
<tr>
<td>, writers (Peking and Shanghai)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>, purchase of stock</td>
<td>$21.48</td>
<td></td>
<td></td>
</tr>
<tr>
<td>, refund sales a/c to Hankow</td>
<td></td>
<td></td>
<td>$12.40</td>
</tr>
<tr>
<td>, presentation copies, (S.P.C.K. &amp; Author)</td>
<td>$36.00</td>
<td>$20.74</td>
<td>$15.00</td>
</tr>
<tr>
<td>, advertisements</td>
<td>$20.80</td>
<td>$37.50</td>
<td>$6.46</td>
</tr>
<tr>
<td>, postage</td>
<td>$15.66</td>
<td>$6.96</td>
<td>$5.65</td>
</tr>
<tr>
<td>, miscellaneous</td>
<td>$9.64</td>
<td>$96.80</td>
<td>$27.16</td>
</tr>
<tr>
<td>Balance in hand</td>
<td>$1,735.00</td>
<td>$1,219.92</td>
<td>$767.79</td>
</tr>
<tr>
<td></td>
<td>$2,499.68</td>
<td>$1,917.77</td>
<td>$1,649.48</td>
</tr>
</tbody>
</table>

### Chinese Churchman Account. 1918-1920.

#### Receipts.

<table>
<thead>
<tr>
<th>Item</th>
<th>1918</th>
<th>1919</th>
<th>1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>By balance</td>
<td>$908.66</td>
<td>$994.34</td>
<td>$817.45</td>
</tr>
<tr>
<td>, interest on debentures</td>
<td>$653.54</td>
<td>$644.14</td>
<td>$662.52</td>
</tr>
<tr>
<td>, ordinary subscriptions</td>
<td>$672.53</td>
<td>$543.97</td>
<td>$647.46</td>
</tr>
<tr>
<td>, special</td>
<td></td>
<td>$143.00</td>
<td>$64.00</td>
</tr>
<tr>
<td>, advertisements</td>
<td>$23.40</td>
<td>$53.00</td>
<td>$1.20</td>
</tr>
<tr>
<td>, miscellaneous</td>
<td>$12.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

|                                                        | $2,270.13 | $2,378.45 | $2,192.63 |

#### Expenditure.

<table>
<thead>
<tr>
<th>Item</th>
<th>1918</th>
<th>1919</th>
<th>1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>To printing 12 issues</td>
<td>$880.39</td>
<td>$1,011.62</td>
<td>$945.70</td>
</tr>
<tr>
<td>, postage</td>
<td>$129.04</td>
<td>$124.99</td>
<td>$104.47</td>
</tr>
<tr>
<td>, miscellaneous printing</td>
<td></td>
<td>$20.68</td>
<td>$9.00</td>
</tr>
<tr>
<td>, clerk and copyist, etc. in Peking</td>
<td>$61.24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>, , in Hankow</td>
<td>$179.00</td>
<td>$360.00</td>
<td>$360.00</td>
</tr>
<tr>
<td>, sundry expenses</td>
<td>$26.12</td>
<td>$43.71</td>
<td>$41.86</td>
</tr>
<tr>
<td>Balance in Peking</td>
<td>$973.34</td>
<td>$502.73</td>
<td>$565.25</td>
</tr>
<tr>
<td>, , Hankow</td>
<td>$21.00</td>
<td>$314.72</td>
<td>$166.35</td>
</tr>
</tbody>
</table>

|                                                        | $2,270.13 | $2,378.45 | $2,192.63 |
APPENDIX IX.

Report of the Standing Committee on the State of the Church.

1. Growth of the Church. The figures for ten years ago are not available, but a comparison of those for last year, with the figures for five and for fifteen years previous, shows a steady and encouraging growth.

<table>
<thead>
<tr>
<th></th>
<th>1905</th>
<th>1915</th>
<th>1920</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese clergy</td>
<td>69</td>
<td>108</td>
<td>161</td>
</tr>
<tr>
<td>Organized parishes</td>
<td>...</td>
<td>...</td>
<td>163</td>
</tr>
<tr>
<td>Communicants</td>
<td>8,952</td>
<td>17,874</td>
<td>23,229</td>
</tr>
<tr>
<td>Total constituency</td>
<td>26,262</td>
<td>46,283</td>
<td>53,381</td>
</tr>
<tr>
<td>Offerings</td>
<td>...</td>
<td>...</td>
<td>$23,701</td>
</tr>
<tr>
<td>Average contribution per communicator</td>
<td>$2.65</td>
<td>$3.04</td>
<td>$3.14</td>
</tr>
</tbody>
</table>

2. Proportion of Men to Women. On the foreign staff of all the missions there is a greater number of women than men, due largely to the inclusion of wives, many of whom are not actively engaged in direct missionary work. But on the Chinese staff the wives are not included, so that the disproportion between men and women appears more clearly. This is again emphasized in the figures for male and female confirmed Christians and for total constituency.

**Percentage of Men.**

<table>
<thead>
<tr>
<th>Foreign Staff</th>
<th>Chinese Staff</th>
<th>Communicants</th>
<th>Total Constituency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiangsu</td>
<td>...</td>
<td>.40</td>
<td>.65</td>
</tr>
<tr>
<td>Victoria</td>
<td>...</td>
<td>.39</td>
<td>.57</td>
</tr>
<tr>
<td>Chekiang</td>
<td>...</td>
<td>.34</td>
<td>.66</td>
</tr>
<tr>
<td>North China</td>
<td>...</td>
<td>.42</td>
<td>.65</td>
</tr>
<tr>
<td>West China</td>
<td>...</td>
<td>.31</td>
<td>.91</td>
</tr>
<tr>
<td>Hankow</td>
<td>...</td>
<td>.35</td>
<td>.72</td>
</tr>
<tr>
<td>Shantung</td>
<td>...</td>
<td>.45</td>
<td>.83</td>
</tr>
<tr>
<td>Fukien</td>
<td>...</td>
<td>.19</td>
<td>.82</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>...</td>
<td>.35</td>
<td>.65</td>
</tr>
<tr>
<td>Honan</td>
<td>...</td>
<td>.32</td>
<td>.75</td>
</tr>
<tr>
<td>Anking</td>
<td>...</td>
<td>.37</td>
<td>.81</td>
</tr>
</tbody>
</table>

For the sake of comparison it may be mentioned that in eight other missions the percentage on the foreign staff averages .38, and among communicants averages .63.

3. Location of Work, City or Country. Scripture and Church History both seem to teach the importance of converting the cities, from which, as centers, the Gospel invariably
shines out into the country districts around. The following table may therefore be of interest.

**Percentage of Confirmed Christians in cities of over 50,000 inhabitants.**

<table>
<thead>
<tr>
<th>Province</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shantung</td>
<td>4%</td>
</tr>
<tr>
<td>Fukien</td>
<td>15%</td>
</tr>
<tr>
<td>West China</td>
<td>18%</td>
</tr>
<tr>
<td>Kwangsi part of Kwangsi-</td>
<td>21%</td>
</tr>
<tr>
<td>Hunan</td>
<td>26%</td>
</tr>
<tr>
<td>Chekiang</td>
<td>37%</td>
</tr>
<tr>
<td>Hunan part of Kwangsi-</td>
<td>39%</td>
</tr>
<tr>
<td>Hunan</td>
<td>42%</td>
</tr>
<tr>
<td>Hubei part of Hankow</td>
<td>43%</td>
</tr>
<tr>
<td>Kwangtung part of Victoria</td>
<td>46%</td>
</tr>
<tr>
<td>Honan</td>
<td>55%</td>
</tr>
<tr>
<td>Anhui part of Anking</td>
<td>68%</td>
</tr>
<tr>
<td>Hubei part of Hankow</td>
<td>75%</td>
</tr>
<tr>
<td>Kiangsu</td>
<td>83%</td>
</tr>
<tr>
<td>Anhui part of Anking</td>
<td>95%</td>
</tr>
<tr>
<td>Yunnan part of Victoria</td>
<td>100%</td>
</tr>
</tbody>
</table>

4. **Distribution of Workers, Concentration or Dispersion.**

Closely connected with the foregoing is the problem as to whether it is wise to concentrate the Christian forces in a few centers, and there in each place build up a strong church, or as the alternative, to scatter the workers in the effort to cover as much ground as possible. The policy of the different dioceses with regard to this matter may be studied from two angles: (1) How many foreign missionaries are there on the average in each foreign mission station? and (2) How many confirmed Christians are there on the average in each evangelistic center? (An evangelistic center, as defined by the C. C. C., is a village, town, or city in which there is a paid Chinese worker or at least ten communicants.)

**Average number of Missionaries to Station.**

<table>
<thead>
<tr>
<th>Region</th>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>West China</td>
<td>3.9</td>
</tr>
<tr>
<td>Shantung</td>
<td>4.8</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>5</td>
</tr>
<tr>
<td>Victoria</td>
<td>5.9</td>
</tr>
<tr>
<td>Fukien</td>
<td>7.6</td>
</tr>
<tr>
<td>Chekiang</td>
<td>10.7</td>
</tr>
<tr>
<td>Honan</td>
<td>11</td>
</tr>
<tr>
<td>North China</td>
<td>11.2</td>
</tr>
<tr>
<td>Kiangsu</td>
<td>16.3</td>
</tr>
<tr>
<td>Hankow</td>
<td>6.9</td>
</tr>
</tbody>
</table>

General average C.H.S.K.H. 6.9

**Average number of confirmed Christians to Evangelistic center.**

<table>
<thead>
<tr>
<th>Region</th>
<th>Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honan</td>
<td>15</td>
</tr>
<tr>
<td>Fukien</td>
<td>15</td>
</tr>
<tr>
<td>Hunan part of Kwangsi-</td>
<td>19</td>
</tr>
<tr>
<td>Hunan</td>
<td>24</td>
</tr>
<tr>
<td>Anhui part of Anking</td>
<td>46</td>
</tr>
<tr>
<td>Hunan part of Hankow</td>
<td>46</td>
</tr>
<tr>
<td>Yunnan part of Victoria</td>
<td>40</td>
</tr>
<tr>
<td>Kiangsi part of Anking</td>
<td>47</td>
</tr>
<tr>
<td>Kiangsu</td>
<td>84</td>
</tr>
<tr>
<td>Kwangtung part of Victoria</td>
<td>46</td>
</tr>
<tr>
<td>North China</td>
<td>47</td>
</tr>
<tr>
<td>Hupeh part of Hankow</td>
<td>58</td>
</tr>
<tr>
<td>Shantung</td>
<td>72</td>
</tr>
</tbody>
</table>

General average C.H.S.K.H. 37
West China, Shantung, and Fukien illustrate the method of dispersion, while North China, Kiangsu, and Hankow represent the principle of concentration.

5. Emphasis on Different Branches of Mission Work. Percentage of staff engaged in three branches of work.

<table>
<thead>
<tr>
<th></th>
<th>Evangelistic</th>
<th>Education</th>
<th>Medical</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Foreign</td>
<td>Chinese</td>
<td>Foreign</td>
</tr>
<tr>
<td>Kiangsu</td>
<td>20%</td>
<td>25%</td>
<td>35%</td>
</tr>
<tr>
<td>Victoria</td>
<td>38%</td>
<td>29%</td>
<td>34%</td>
</tr>
<tr>
<td>Chekiang</td>
<td>49%</td>
<td>39%</td>
<td>10%</td>
</tr>
<tr>
<td>North China</td>
<td>45%</td>
<td>27%</td>
<td>21%</td>
</tr>
<tr>
<td>West China</td>
<td>58%</td>
<td>41%</td>
<td>13%</td>
</tr>
<tr>
<td>Hankow</td>
<td>36%</td>
<td>25%</td>
<td>14%</td>
</tr>
<tr>
<td>Shantung</td>
<td>45%</td>
<td>42%</td>
<td>14%</td>
</tr>
<tr>
<td>Fukien</td>
<td>26%</td>
<td>39%</td>
<td>36%</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>60%</td>
<td>36%</td>
<td>0%</td>
</tr>
<tr>
<td>Honan...</td>
<td>41%</td>
<td>30%</td>
<td>18%</td>
</tr>
<tr>
<td>Anking</td>
<td>37%</td>
<td>25%</td>
<td>19%</td>
</tr>
<tr>
<td>General average</td>
<td>C.H.S.K.H.</td>
<td>37</td>
<td>33</td>
</tr>
</tbody>
</table>

Attention might be drawn to those dioceses the distribution of whose Chinese force varies in any branch by more than 1% from the general average.

6. An Indigenous Church. The task to which all of us, Chinese and foreign, have been called is the establishment of the Kingdom of God here in China. And as the Holy Scriptures had to be translated into the Chinese language, so the Church will have to become more thoroughly Chinese in leadership, in forms of worship, in methods of government, in the expression of the fundamental truths of the faith. So the question arises, To what extent is Christianity becoming indigenous in this land? To what extent is the leadership Chinese? And how do conditions among us compare with those in other missions?

Ordained men: proportion of Chinese to Foreign.

Taking one foreign ordained man as the standard, the proportion of Chinese ordained men in each Diocese works out as follows:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Honan</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>West China</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Shantung</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>North China</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kwangsi-Hunan</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Victoria</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>General average</td>
<td>C.H.S.K.H.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
For the sake of comparison we give the figures of eight other Missions:

- Wesleyans: 0.3 for London Mission; 0.8 for Northern Presbyterians.
- Congregationalists: 0.5 for Northern Presbyterians; 0.8 for Southern Baptists.
- China Inland: 0.6 for Southern Baptists; 1.0 for Northern Methodists.
- Northern Baptists: 0.6 for Southern Baptists; 3.2 for Northern Methodists.

7. Voltage of Evangelism. With what force does the Holy Spirit work through the various sections of the C.H.S.K.H. in converting this nation to Christ? Statistics are likely to give a false impression, being kept carefully by some and neglected by others. Yet it may be worth while to compare the number of evangelistic workers with the number of adult baptisms during the last year, and see what is the average of converts per such worker.

**Adult Baptisms per Evangelistic Worker.**

- West China: 4.6 for North China; 2.5 for North China.
- Honan: 4.6 for Anking; 2.0 for Anking.
- Victoria: 4.3 for Fukien; 1.8 for Fukien.
- Kwangsi-Hunan: 3.7 for Shantung; 1.3 for Shantung.
- Kiangsu: 3.1 for Chekiang; 1.1 for Chekiang.
- Hankow: 2.8 (General average C.H.S.K.H. 2.6)

But it must not be overlooked that accessions to the Christian faith depend in no small measure on the interest and efforts of the laity. Resolution 12 of the Lambeth Conference states: "That it is important to the cause of reunion that every branch of the Anglican Communion should develop a constitutional government of the Church, and should make a fuller use of the capacities of its members for service."

The stress laid by the "China for Christ" Movement on the active expression by every Christian of the faith that is in him, should not be omitted by us. Something, then, may be learned of the activity of the Church in each diocese by seeing how many baptisms, adult and infant, there were during the past year per confirmed Christian. (Infant baptisms are included, because they are a test of the sincerity and interest of the parents.)

**Total Baptisms per Confirmed Christian.**

- Honan: 0.70 for Anking; 0.19 for Anking.
- Kwangsi-Hunan: 0.52 for Fukien; 0.18 for Fukien.
- Victoria: 0.28 for North China; 0.16 for North China.
- West China: 0.23 for Shantung; 0.11 for Shantung.
- Hankow: 0.23 for Chekiang; 0.11 for Chekiang.
- Kiangsu: 0.20 (General average C.H.S.K.H. 0.20)
Conclusion. There are many questions with regard to the state of the Church, which we should like to suggest to the Bishops, and Clerical and Lay Delegates to the General Synod, and which we hope that it will be possible to answer at a subsequent Synod; as, Is there any unnecessary and wasteful overlapping which might be remedied by a better adjustment of Christian forces? How is the educational work correlated with the evangelistic work? Does it aim at the education of our Christian children and youths, or at the conversion of non-Christians, or at a general diffusion of Christian ideas and sentiments? What are the results of religious work done in hospitals and dispensaries? What provision is made for following up the discharged patients?

Note: It is impossible to reprint in this Report Mr. Throop's careful Statistical Returns for 1920. A few copies of this (for 1917, as well as for 1920) can be had on application to Bishop Norris, Peking, if stamps are sent for postage.

APPENDIX X.

Report of the Special Committee on the Lectionary.

(See Res. XVIII.)

The Committee has been unable to meet; therefore, all work has been done through correspondence. In reply to a circular note sent to the Secretary of each diocese early in December 1920, the following results were obtained.

From five dioceses reports were received, either from Committees appointed for the purpose, or from the Diocesan Synod, or recording the results of a general consultation of the Bishop, and some of the leading clergy on the subject. In two cases, the Bishops themselves expressed their own opinions, in default of those of any committee appointed for the purpose. In one case, a valuable contribution was made by one of the clergy, of a tentative lectionary for Sundays and Holy days, sanctioned by the Bishop for use in the diocese.

We find that there are two special Chinese lectionaries in use in the Sheng Kung Hui, one issued in North China in 1910 (which has been used for some years in Honan also), and one alluded to above, lately put forth in the diocese of Kiangsu. The former of these covers one year, but it was intended that the O. T. lessons for week-days, when the
lectionary is completed, should embrace two years. Of this lectionary, Bishop Norris writes "not at all satisfactory." The other, put forth and used for sometime in the diocese of Kiangsu, we have not been able to examine critically, but a brief estimate of the length of the lessons (e.g.), for the Sundays after Trinity, makes it plain that brevity has been a distinct aim on the part of the compiler: for the average length of 54 O. T. lessons as compared with those in the new tentative lectionary set forth by the Canterbury Convocation, is as 15 verses to 25 (or 3 to 5). The N. T. lessons are not so short, the ratio being as 21 to 26 verses.

Putting together and comparing the definite recommendations in response to the questions propounded in the Report presented at the 1915 Synod: it may be said (a) that there is a very general agreement on all sides that the Chinese lectionary should follow the Church's year, rather than the Civil year. (b) Also, but not so strongly emphasized, that the aim in compiling a new lectionary should be not so much to get through a certain number of verses, as to ensure the edification of the hearers. (c) There is preponderance of opinion in favour of shorter selections, with the object of allowing time for brief comment by the Reader. (d) There is a preponderance of opinion (not overwhelming) that the lectionary should cover two years; this being qualified in at least one instance by the reservation that it should only apply to the daily lessons.

From the comparatively small number of the dioceses which have appointed a committee to report on the subject, we are inclined to doubt if the matter is a very "live issue." If we are right in this reading of the indications, we should recommend that the matter be laid aside, until there is a clearer and stronger feeling in the Church generally of the importance of dealing with it.

We feel, however, that we may be wrong in our estimate of the general opinion on the subject. We know that there are some who are very keen to see a new lectionary for the Chinese Church. If it should appear that the Synod in general really desires the prosecution of the matter, we would suggest that some such Resolution as the following be brought before it at this present group of sessions.

"We recommend that a strong Committee representing all the dioceses be appointed by this Synod: that such Committee be instructed to draw up a scheme for a Chinese
lectionary, to be presented to the Bishops (? or to the Diocesan Synods) one full year before the meeting of the 1924 Synod, requesting comments on the same from each. That the terms of instruction include the preparation of a scheme of lessons for Sundays, Holy days, and special occasions, as far as the O. T. is concerned (see note 1), but that a course of daily lessons from the N. T. should also be provided, as well as that for the Sundays and Festivals. Further, that such table of lessons as is here contemplated should be based upon the Church Calendar, not on that of the Civil year; and that it should be read through in the course of one year' (see note 2).

Note I. The idea of this restriction is: (1) the provision of O. T. lessons for the daily services will occupy a far longer time, and present greater difficulties: (2) it is of secondary importance: (3) as the tendency is, we believe, increasing to exercise much freedom of selection in spite of the lectionary provided, it may prove that a great deal more liberty in this respect will be found to be both desired and desirable.

Note II. This does not imply that, if and when the lectionary is completed, the O. T. course of daily lessons should not cover more than one year.

APPENDIX XI.

Report of the Special Committee on Synod Expenses.
(See Res. L.V. and Note.)

The Resolutions of the Committee on Synod Expenses of the Synod of 1918, as contained in Appendix XIII, is reprinted below.

1. That the Treasurer of the Synod be appointed forthwith, and that he takes steps to get in all accounts to date.

2. That the Synod pay for the Board of Mission Reports supplied to the delegates, the remainder of these to be paid for by the Board of Missions.

3. That each Diocese be asked how many English copies of the Synod Report it will require, and that payment be made by the Bishops for them, apart from the General Expenses of the Synod.
4. All other expenses including Chinese Report of Synod, Report of Committees, telegrams, postage, stationery, St. John's University office expenses, etc., be divided among the Dioceses in the following proportion: Shanghai, Victoria, Chekiang, and Hankow 12½% each; North China 10%, Fukien, Shantung, and Anking 8% each; West China, Hunan, and Kwangsi and Honan 6% each; and

5. That there be an immediate call of $400 on account, namely, $48 from Shanghai, Victoria, Chekiang, and Hankow; $40 from North China; $32 from Fukien, Shantung, and Anking; $24 from West China, Hunan, and Kwangsi and Honan.

6. Each Diocese should notify to the Secretary of the House of Delegates the number of Chinese copies of the Report it will require.

7. With regard to future meetings of Synod, the Secretary of each Committee should send an estimate of its probable printing expenses to the Secretary of the Standing Committee at least six months before the meeting of Synod, and shall only claim from the Treasurer repayment of a sum not exceeding such sum as the Standing Committee shall authorize in writing, in reply to his application.

8. We also recommend that a permanent fund be raised to meet the necessary expenses of the Standing Committee including travelling expenses. This purpose would best be accomplished by a Capital Sum that might be invested so as to bring in, say, about $500 per annum, and it seems not unreasonable to hope that some Churchman or Churchmen might like to make a benefaction of such a Capital Sum to facilitate the easy working of so important an organization as the General Synod of the Chung Hua Sheng Kung Hui.

Note. ⁷/₈ was deleted by the Synod of 1921. (See Res. L.V.)
## General Synod, 1921.

### Synod Treasurer’s Statement, 1918-1921.

#### I. Synod, 1918.

**Receipts:**

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S. C. Lin, Treasurer

#### II. Synod, 1921.

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Archib T. L. Ts’En, Acting Treasurer.
APPENDIX XII.

Report of the Board of Directors of the Central Theological School to the General Synod.

April, 1921.

The General Synod of the C.H.S.K.H. at its third meeting, in April 1918, having established a Central Theological School, the Board of Directors of that School would respectfully report to the Synod at its present meeting, as follows:—

In accordance with the action of the Synod, the Bishops holding jurisdiction in China met immediately, and organized as an Acting Board of Directors to serve until the various Dioceses should elect the Directors authorized by the Constitution. They also elected an Acting Dean, and an Executive Committee.

The Executive Committee, at a meeting held in Hankow on the 24th June, 1918, issued a prospectus for the School, in the hope of being able to open it in September of that year, at Hankow. The assembling of a staff and of funds, however, made this seem impracticable, and at a meeting of the whole Board, held in June 1919, it was decided to defer the opening till 1921, and at that time to locate the School not at Hankow, but at Nanking.

Meantime, an Appeal was issued to the Church in Great Britain, Canada, and the United States of America to support and assist in this work.

Responses to this Appeal have been generous.

The American Church Mission has appropriated $15,000 Mex. for the purchase of land, and it is hoped soon to acquire a site.

The S.P.C.K. promised £1,000 for central buildings, on condition that £10,000 shall be spent on these.

The Church Missionary Society has promised to delegate a professor for the Faculty as soon as a properly qualified man can be found for the post, and has notified us also of their intention to build two houses, one for a foreigner, and one for a Chinese, to cost in all £2,400, when their funds will permit.
The S.P.G. has expressed deep interest, and given reason to hope that they will contribute both capital funds and a man for the staff.

In view of all the facts, the Board has authorized the Executive Committee, if they think best, to arrange for temporary quarters in Nanking where the School may begin work in the coming autumn, and carry on till the permanent site is acquired and buildings erected. They have also prepared a prospectus which will shortly be issued; and have elected the Rev. Basil Mather of N. China as Dean, and the Rev. L. B. Ridgely, the Rev. Henry Moule, and the Rev. T. M. Tong as members of the Faculty.

Fourteen students from four different Dioceses, who would otherwise now be in the Central Theological School, are at present studying in the Theological School of the A. C. M., which will be ready to hand over its work to the Central Theological School as soon as the latter has found a location, and is ready to take the work over.

The C.H S.K.H. having decided on this work as far back as 1915, and already received both generous sympathy and financial support from the Church in Great Britain, and America, the Board of Directors would urge that the work should be pushed as energetically as possible in every Diocese, and that in every Diocese an effort should be made to support it in every way.

Draft Prospectus for the Central Theological School of the Chung Hua Sheng Kung Hui, Nanking.

Opening:

The Central Theological School of the Chung Hua Sheng Kung Hui, established by the General Synod for the purpose of training men for Holy Orders in the Chung Hua Sheng Kung Hui, will begin its work, and be ready to receive students (D. V.) in September 1921, in temporary premises at Nanking.*

Requirements for Entrance:

Any of the following may enter and take the courses.

I. Communicants of not less than three years standing, who present recommendations from their Bishop, and

*Note: Circumstances have unfortunately prevented this being carried out, and the opening of the School is therefore postponed.
their Diocesan Standing Committee, and who can pass examinations in the following subjects:

A. A general knowledge of the Holy Scriptures and Church Doctrine.
B. Chinese Literature and Chinese History up to the standard of graduation from Middle Schools.
C. Any two of the following: Mathematics, Geography, General History, Elementary Science.

II. Catechists or teachers of good ability, who have served not less than four years, and are recommended by their Bishop and Diocesan Standing Committee.

III. A medical certificate from a competent physician will be required from all candidates.

Charges:
The annual fee is $120 payable in two instalments, one at the beginning of each term. This includes tuition, board, and medical attendance, laundry and lights, and also the necessary books for one year.

Courses:
A course of study will be drawn up to cover three years, and embrace the subjects prescribed by Canon VII, Sec. 4. of the Canons of the General Synod of the Chung Hua Sheng Kung Hui, as follows:

(a) The Bible in general
(b) Two or three specially selected parts of the Old and New Testaments
(c) The History and contents of the Book of Common Prayer
(d) Systematic Theology
(e) Church History and Ecclesiastical Polity
(f) Pastoral Theology
(g) Preaching
(h) Christian Evidences
(i) Christian Ethics
(j) Principles and Methods of Religious Education
(k) Social Application of Christianity
(l) Church Finance and Bookkeeping

It is hoped also to arrange special shorter courses for men already ordained.

For further information communicate with the Dean.
APPENDIX XIII.


Since the last General Synod, the infant Mission of the Church has had to pass through many difficulties, but in them all we have felt deeply that the grace of God has kept us safe.

Of these difficulties, the first has been the political unrest throughout the period, many people have been in hiding, or have moved away to other places, and consequently not a few have been hindered from coming to us to learn of Christianity.

The second difficulty is the increased cost of living. Opium has been planted in place of wheat, and this has caused a rise in the price of grain: the cost of other things has necessarily followed suit, and the effect has been a general increase in the running expenses of the Mission and of building.

Our greatest difficulty, however, has been the constant change of workers with frequent gaps between the departure of one and the arrival of his successor. We have sometimes feared complete failure of our work on this account, but God has helped us in all our trials and made the work to prosper.

Our dear Mother-Church will surely be glad to know how its infant Mission grows and improves, and I will now proceed to tell you, under four heads, what we have done and what results we have seen during the last three years.

I. PROPERTY.

Forty-six chien of buildings and a wall round the whole property have been erected at a cost of $12,000, and ten mou of land almost contiguous to our original property have been bought for $1,000.

II. EVANGELISTIC WORK.

On important occasions, such as the National Festival, Christmas Day, and the Chinese New Year, we have held public preaching. Every Thursday we have preached in some of the villages near the city, while in the city itself we have talked to the people in the preaching hall almost daily. Five thousand copies of "The Meaning of the Chung Hua Sheng
Kung Hui’’ have been distributed among the people, in order to help them understand the real nature of our Church, and how they may become members of it. Hundreds of copies of the leaflet “Poor Men’s Fortune,” in which the life of Christ is briefly sketched, were given away.

An English Bible Class was formed specially for eighteen boys from Government schools, and talks on “Student Life” were occasionally given to them.

Some religious books, published by our Church, were sold with the object of increasing the faith and enthusiasm of their readers.

We paid frequent visits to our Christians, catechumens, and inquirers, and used these opportunities to clear away doubts about religion and hesitation in embracing the faith. We kept up correspondence with some who had moved to other places. Social gatherings were held on great occasions to stimulate interest, and special classes were formed to prepare men for the catechumenate and Holy Baptism.

The fruit of this work so far is as follows: Three years ago there were only six catechumens: now we have fourteen communicants, twenty-eight baptized Christians, and twenty-seven catechumens. The total contributions given in various ways by our people amount to $208. Many have endured suffering, but they have had the peace of God, and some have constantly tried to bring their relatives to the Church.

III. Social Service.

Our social work consists of (1) publishing a monthly paper in Mandarin and easy Wenli; (2) providing a reading room; (3) giving speeches on social problems; (4) maintaining a free school for poor boys; (5) teaching the National Phonetic system; (6) undertaking famine relief work; (7) establishing a refuge for twenty-five famine boys; (8) organizing a temporary school for fifty poor boys who study half time, and work the rest of the day.

IV. Education.

There are at present 120 boys in the Middle School, thirty boys and thirty girls in the two Primary Schools. It is interesting to note the manual work done by the boys of the Middle School. They clean their dormitories by turns; they have voluntarily filled up a part of a pit in the compound, and
dug out old bricks for building; they have grown various kinds of vegetables, and of these 377 catties were raised last term. All this has saved money, and at the same time has given the students physical exercise to counterbalance their mental work.

Two Clubs have been formed for the students; one is for practising debating, and meets bi-weekly, and the other is for teaching Chinese music. A library and a small store for students have been under their care, and a society called “Hsiu Yang Hui” (society for fostering morality), has been a very effectual help towards Christianizing the students. Seventy per cent of the boys are pro-Christian; twenty per cent actually pray personally, and ten per cent are baptized Christians or catechumens. One of the seven boys in the top class has already decided to study for the Ministry, and last year one of our boys was admitted to the fourth form of Boone Middle School.

The parents and relatives of the students are so satisfied with our school that they have given $1,241.00 for building a dormitory. The sum is not a small one, when one considers the unfavorable financial conditions of Shensi. To this fund the Nieh family at Shanghai also contributed $1,000.

**The Kingdom of God.**

Though various kinds of work are enumerated above, they converge on the one point of enlarging the influence of the Church, and extending the Kingdom of God. Property is the ground on which the Church will be built and developed. Evangelistic work is a means of converting the people to the Christian faith, and of influencing them to be faithful to Our Lord and His Church. Social Service provides a link between Christians and non-Christians, and is a method of reforming the society in which our members live, and Education is a good means of making strong Christians who will have the power of helping the Church, and of preparing them to be in the future, clergy, catechists, teachers, and doctors in their own Chinese Church.

**Staff.**

I have given you some idea of our work and its achievements: now let me pass on to tell of the agents who have contributed to this successful up-building of the Church of God. First of all, we must thank God for all His kindness, care, and help to our young Mission: secondly, I feel grateful
to all the Dioceses in China for the support they have given us; and lastly, I ought to mention how energetically the workers, past and present, have performed their duties. The Rev. Dr. Koeh took a great risk in starting the Mission. Among others, Messrs. Liu Shao-ch’i and Wei Hsi-jung spent their energies in teaching our boys in the transitional period when we were poorly provided for, and the standard of our boys was different. The Rev. H. C. Tung, the present Principal of the Middle School, is very faithful, industrious and zealous in caring for the boys and famine refugees, and in preaching the Gospel. Mr. Sun Ch’uan-tung, the Catechist, has been very patient in dealing with the people, and has suffered much for God’s work. Mrs. Wang, the Bible-woman, constantly struggles hard among the women, who are conservative and not rarely show coolness towards her, so that her task is more difficult than that of the men. We owe not a little to Messrs. Chao Hsi-eu, Ho Chih-fu, and Wu Yu-ch’un who not only use their best efforts in teaching, but are also very sincere in their personal work among the students. Messrs. Li P’ing-hsuan and Chao Nung-shan, two teachers of Chinese, and the native lady teachers are very diligent in teaching, and treat the students as their own children. Mr. Yang Min-wen, a new teacher, is the only son of a widowed mother, and his coming to the Mission field is a great sacrifice to them both. All our workers have families who are very dear to them, and all, I know, shed tears when they see them go away to our far-off and unsettled province. We can, by no means, forget what they have done.

In view of the faithfulness of the workers, the fruitfulness of their work, the long support of the Dioceses, and the abundance of God’s blessing on the Mission, should we not all pay more attention to it in the future? We are often reminded by Mr. D. C. Jui, the Treasurer, in “The Churchman,” that the Board has little money in hand to pay the running expenses, and the payment of the assessment of some Dioceses is not very punctual, while there are very few who volunteer to work in Shensi. In order to stimulate the missionary spirit of the Chinese Christians, I earnestly hope that the delegates of this General Synod, when they go back, will stir up more and more their brothers and sisters, and make them feel that the Mission in Shensi is really their own. Then will they be like the leaven hid in three measures of meal until the whole is leavened.

H. J. Paul P’u,
Mission Leader.
APPENDIX XIV.

General Secretary of the Board of Missions.

PROPOSED TERMS OF ENGAGEMENT.

Duties.

In addition to the duties specified in Canon III, Sec. 2 c.
1. To visit the Mission at least once in three years.
2. To visit the various Diocesan Synods.
3. To publish a report in the Chinese Churchman.

Residence.

4. The Board will provide residence for the General Secretary and his family at a convenient centre (at a cost not exceeding $30.00 a month*).

Salary.

5. The General Secretary's salary shall be the salary he already receives, with an allowance of $40.00 a month (to cover all allowances save those mentioned below).

Allowances.

6. Travelling expenses: as a rule, second-class boat and rail (sleeping accommodation when necessary), and hotel expenses.
7. Children's education: the Board will arrange with the Diocese, where his residence is fixed, to offer education free of cost.
8. Medical attendance: the Board will arrange with the Diocese, where his residence is fixed, to offer medical attendance free of cost.
9. The Board of Missions will provide secretarial help as required.

Term of Service.

10. The term of service will be until the next General Synod.

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*This appears in the Report of the Committee, but was omitted in the version of the Report given in the Minutes.
Constitution

and

Canons

English and Chinese Text
Constitution and Canons

of the

Chung Hua Sheng Kung Hui

PREAMBLE

We, Bishops, Clergy, and Laity of the Holy Catholic Church, representing the various Dioceses and Missionary Districts established in China and Hongkong by the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada,

accepting the Scriptures of the Old and New Testament, and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith,

professing the Faith, as summed up in the Nicene Creed and the Apostles' Creed, holding to the Doctrine which Christ our Lord commanded, and to the Sacraments of Baptism and the Lord's Supper which He Himself ordained, and accepting His Discipline, according to the Commandments of God,

maintaining the ministry of the Church which we have received through the Episcopate in the three orders of Bishops, Priests, and Deacons, which orders have been in Christ's Church from the time of the Apostles,

being here assembled in Conference at Shanghai, on this twenty-sixth day of April, in the year of our Lord, one thousand nine hundred and twelve, hereby constitute a Synod which shall be called the General Synod of the Chung Hua Sheng Kung Hui (Church of China) (中華聖公會), and to this end, set forth and establish the following:—

CONSTITUTION

ARTICLE I.—General Synod.

There shall be a General Synod of the Chung Hua Sheng Kung Hui.
中華聖公會憲章規例

憲章

第一章

中華聖公會應有總議會。

第二條

總議會

香港各轄境之代議員承受舊約聖經為包含一切得救之要道並視為信奉聖經之準則承認尼各亞信經使徒信經為道之總要恪守吾主基督所命之聖訓及親設之聖洗聖餐二聖事遵守基督之教政凡此皆按上帝之詔命而行保存教會中之聖職乃我等由主救所受於基督教會自使徒時即有之會督會長會吏三等品職用是於主歷一千九百十二年四月二十六日團集於上海成立議會曰中華聖公會總議會本斯宗旨立此憲章規例。
ARTICLE II.—Constitution of the Synod.

The General Synod of the Chung Hua Sheng Kung Hui shall be composed of the Bishops of that Church, and of clerical and lay delegates elected by each Diocese or Missionary District.

ARTICLE III.—Form of the Synod.

The General Synod shall consist of two Houses, the House of Bishops, and the House of Delegates, which shall meet separately, or, by mutual agreement, together.

ARTICLE IV.—Officers of the Synod.

Each House shall elect its own Chairman from among its members; the Chairman of the House of Bishops shall preside at all joint meetings of the two Houses; the other officers of the Synod shall be appointed in accordance with the provision made by Canon.

ARTICLE V.—Voting.

No Act or Resolution of the General Synod shall be valid, unless passed by a majority in both Houses.

A vote by orders in the House of Delegates may be claimed as provided for by Canon; and when so claimed, a majority in each Order shall be necessary to the passing of any Act or Resolution in that House.

ARTICLE VI.—Functions of the Synod.

The functions of the General Synod shall be as follows:

(1) The enactment of Canons and the amendment of the same, and the amendment of the Constitution:

(2) The determination of matters that may be submitted to the General Synod by Diocesan Bishops or Synods:

(3) The determination of other matters touching the general welfare of the Chung Hua Sheng Kung Hui.

ARTICLE VII.—Meetings of the Synod.

The General Synod shall meet every third year; the date and place of its next meeting shall be determined by the Synod before the close of each meeting.
The Chairman of the House of Bishops, with the advice and consent of the Standing Committee, may summon a special meeting of the Synod.

**Article VIII.—Amendment of the Constitution.**

Proposals to amend the Constitution must first be brought forward in a regular meeting of the General Synod, and receive the assent of both Houses. They must then be brought forward again at the next ensuing regular meeting of the Synod, and be passed by a two-thirds majority in both Houses.

**Canons**

**Canon I**

**Of the Method of the Election of Delegates to the General Synod.**

§ 1. Each Diocese or Missionary District shall be at liberty to send four of its clergy, and four of its laity, as Delegates to the General Synod.

§ 2. Such Delegates shall be elected by the several Diocesan Synods or Conferences, according to the following regulations:—

§ 3. Each Diocesan Synod or Conference shall prescribe the manner in which its Delegates shall be elected.

§ 4. No clergyman or layman shall be sent as a Delegate to the General Synod, unless he is a communicant in good standing of the Chung Hua Sheng Kung Hui, and has made and signed a promise of conformity to the Preamble, Constitution, and Canons of that Church, as provided for in Form 1 attached to this Canon.

§ 5. After the election has taken place, each elected Delegate shall receive a Certificate of his election (see Form 2 attached to this Canon) duly stamped and signed by the Bishop and the Secretary of the Diocesan Synod or Conference.
§ 6. The Secretary of each Diocesan Synod or Conference shall send a list of the Delegates elected to the Secretary of the House of Delegates.

§ 7. Each Delegate shall deliver the certificate of his election to the Secretary of the House of Delegates before the ensuing meeting of the Synod.

§ 8. No Delegate shall take part in the debates of the Synod or vote therein, until the Secretary of the House of Delegates has reported that such Delegate has received a certificate of his due election.

Form 1. Certificate of Conformity.

I........... ........... ....do hereby solemnly promise to conform to the Preamble, Constitution and Canons of the Chung Hua Sheng Kung Hui.

Signed.................. ..................

on the..............................day of.................. ............

Certified..................................

Secretary of the Diocesan Synod (or Conference)

on the........... ........... ...........day of..............................

Form 2. Certificate of Election.

This is to certify that.................................................on the ............................................. day of .................. ............. was duly elected by the Synod (or Conference) of the Diocese (or Missionary District) of .................. as a clerical (or lay) Delegate of the Diocese for the next ensuing meeting of the General Synod of the Chung Hua Sheng Kung Hui.

Signed...............................

(Seal) Bishop.

on the..............................day of..............................

Secretary of the Diocesan Synod (or Conference).
第六條
各轄境議會之書記員應將選派之代表員姓名開呈代表院之書記員。

第七條
代表院之書記員非先報告各代表員有違法被選之證書交呈代表院之書記員驗收。代表員於總議會開會之前應將被選之證書呈交議員。

第八條
建議表決之權

附錄

約書

約書格式

證書

證書格式

○○○○○年○○月○○日被○○○○○轄境議會準照法例選為本轄境信徒之代表員為赴

○○○○○年○○月○○日○○○○○轄境議會書記員○○○○○證

○○○○○中華聖公會下之總議會以此為證

○○○○○聖品

○○○○○印

○○○○○立約書○○○○○押

○○○○○中華聖公會之憲章規例特立此約書呈照
CANON II

OF THE OFFICERS OF THE GENERAL SYNOD.

The Officers of the General Synod shall be as follows:—

§ 1. The Chairmen of the two Houses: as provided for in the Constitution (Article IV).

§ 2. The House of Delegates shall also elect a Vice-chairman.

§ 3. Two Secretaries: each House shall elect its own Secretary at its first session. Each Secretary shall hold office until the next meeting of the Synod, and may be re-elected.

§ 4. The Treasurer of the General Synod: who shall be elected by the House of Delegates, subject to the approval of the House of Bishops. He shall hold office until the next regular meeting, and may be re-elected.

§ 5. Recording Secretaries: to be elected by each House, to hold office during the current meeting, and to keep a record of proceedings in Chinese and in English. Such Recording Secretaries need not be members of the Synod.

§ 6. The Standing Committee to be constituted as follows:—

Ex-officio:

The Chairman of the House of Bishops, who shall be Chairman of the Committee.

The Chairman of the House of Delegates.

The Secretaries of the General Synod.

The Treasurer of the General Synod.

Elected:

One Bishop elected by the House of Bishops.

One clergyman elected by the House of Delegates.

One layman elected by the House of Delegates.

§ 7. The Standing Committee so constituted shall hold office until the election of successors at the next regular meeting of the General Synod.

§ 8. It shall act as the Executive Committee of the Synod during the interval between meetings, and shall attend to all matters committed to it by the General Synod.
第二章
職員

兩院之會正各依憲章第四條選定之。

第三條
兩院各選書記一員，該書記員之任期至下次會集總議會之時為止，但連選亦可。
§ 1. The Church acknowledges that responsibility for missionary work rests upon every member of the Church, and upon the whole Church in its corporate capacity. In order more effectively to discharge this responsibility, there shall be a Board of Missions of the Chung Hua Sheng Kung Hui.

§ 2. (a) At the triennial meeting of the General Synod both Houses of the Synod shall meet together as the Board of Missions of the Chung Hua Sheng Kung Hui, and the third day’s session shall be a meeting of the Board of Missions.

(b) In the interval between the regular meetings of the General Synod as the Board of Missions, the functions of the Board of Missions shall pass to a Committee appointed by the General Synod. This Committee shall be called the “Board of Missions” (and where this term is used hereafter in this Canon, it refers to this Committee). The members of this Board shall be three Bishops, three Presbyters, six laymen, together with the three officers of the Board of Missions. These fifteen members shall all be elected by the General Synod at its triennial meetings, but shall have power to fill vacancies in their number between the regular meetings of the General Synod.

(c) The officers of the Board of Missions shall be a President, a Treasurer, and a General Secretary.

(d) The Treasurer shall give bonds in such amount as the Board of Missions may deem necessary.

(e) The General Secretary shall be a Chinese clergyman or layman, and shall be the executive officer of the Board. His duty shall be to disseminate information and create interest in the missionary work by maintaining touch with the several Dioceses through correspondence and personal visitation.

(f) Meetings of the Board of Missions shall be held at least once a year, and the Board shall choose an Executive Committee from its own number to perform its *ad interim* business.
§ 3. (a) A Budget shall be prepared annually by the Board for the support of the work for the following year. The assessment for each Diocese shall be made by the General Synod sitting as the Board of Missions, once in three years, after due consideration of the financial conditions obtaining in each Diocese—such assessment to come into force from January the first of the year following.

(b) Every congregation of the Church shall make at least one annual offering for the missionary work of the Church, and each minister of a congregation and the lay officers thereof shall use all diligence to secure each year the funds required by the Board of Missions for the spread of Christ's Kingdom, at least to the amount of the apportionment for the year.

CANON IV
OF DIOCESAN STANDING COMMITTEES.

In every Diocese a Standing Committee shall be appointed by the Synod or Conference thereof. The rights and the duties of the Standing Committee, except as provided in the Constitution and Canons of the General Synod, shall be prescribed by the Canons of the respective Dioceses.

CANON V
OF MISSIONARY BISHOPS.

§ 1. The General Synod of the Chung Hua Sheng Kung Hui shall have authority to establish Missionary Dioceses.

§ 2. The House of Bishops shall have authority, during a meeting of the General Synod or in Special Session, to choose suitable persons to be Bishops of this Church in such Missionary Dioceses, such choice to be subject to confirmation by the House of Delegates during the session of the General Synod, and at other times to confirmation by a majority of the Standing Committees of the several Dioceses.

§ 3. Presbyters of the Chung Hua Sheng Kung Hui in good standing who are of the full age of thirty years shall be eligible for the office of Bishop.

§ 4. When confirmation by the House of Delegates is required for the choice of a Missionary Bishop, the House of Delegates shall vote by orders, and a majority of two-thirds in each order shall be necessary to such confirmation.
§ 5. The choice of the House of Bishops shall be signified to the House of Delegates by means of a statement signed by the Chairman and Secretary of the House of Bishops, sent to the Chairman of the House of Delegates.

When the House of Delegates has confirmed the election, the Chairman of the said House shall return a certificate to that effect signed by himself and the Secretaries of that House.

When the General Synod is not in session, the Secretary of the House of Bishops shall notify the Standing Committees of the several Dioceses of the election, and the approval of the majority of the Standing Committees shall take the place of such certificate.

§ 6. The Chairman of the House of Bishops, having received the canonical certificates, shall give notice of their reception to the person elected, and his consent having been received, shall cause him to be consecrated by at least three Bishops of the Chung Hua Sheng Kung Hui.

§ 7. No Bishop shall be consecrated for a Missionary Diocese until, in the opinion of the General Synod, ample provision has been made by the Church for the support of the Bishop and the work in his Diocese.

CANON VI
OF ASSISTANT BISHOPS

§ 1. When the Bishop of the Diocese shall so desire, a Diocese shall have the right to elect a Presbyter to be an Assistant Bishop.

§ 2. The Clerical and Lay Delegates of the Diocesan Synod shall have the right to nominate, and to elect such Assistant Bishop, the voting being in each order separately, and a majority of two-thirds in each order being necessary to an election.

§ 3. Presbysters of the Chung Hua Sheng Kung Hui in good standing who are of the full age of thirty years, shall be eligible for the office of Assistant Bishop.

§ 4. When a person shall have been so elected in a Diocesan Synod, a testimonial shall be given in the form as follows, signed by a majority of the Clergy and Laity who were present at the Synod.
Testimonial.

In the Diocesan Synod of.................., on the....... ...... day of..................in the year..................the Reverend .............. ......was, in accordance with the Canons of the Chung Hua Sheng Kung Hui, elected Assistant Bishop of the Diocese of ...... ............; and we furthermore declare that we believe him to be a man well learned and godly, wise and virtuous, fitted to bear the office of a Bishop to the glory of God and the edifying of the Holy Catholic Church, and to be a wholesome example to the flock of Christ.

Date:

Signatures:

§ 5. The Chairman and Secretary of the Diocesan Synod shall send copies of the above testimonial, certified by their signatures, to each of the Bishops of the Chung Hua Sheng Kung Hui, and to the Chairman and Secretaries of the House of Delegates, in order to the confirmation of the election by the General Synod: but if the election shall have taken place more than six months before the meeting of the General Synod, such confirmation shall not be required: the testimonials being sent to the Bishops, and to the Standing Committees of the several Dioceses, and the election being confirmed when a majority of the Bishops and a majority of the Standing Committees shall have signified their approval.

§ 6. The Chairman of the House of Bishops, having received the canonical certificates, shall give notice of their reception to the person elected, and, his consent having been received, shall cause him to be consecrated by at least three Bishops of the Chung Hua Sheng Kung Hui.

§ 7. A Diocesan Synod shall not elect an Assistant Bishop till provision has been made for his support.

§ 8. An Assistant Bishop shall not have the right of succession: but his tenure of office shall not be terminated by the death or resignation of the Bishop of the Diocese.

CANON VII

OF THE DECLARATION TO BE MADE BY BISHOPS-ELECT.

Every person to be consecrated to the office of Bishop shall before consecration sign, seal, and present to the Bishop presiding at the consecration, a Declaration in the following form:
第六十七节

第六十八节

第六十九节

第七十节
Declaration.

I believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I solemnly promise to conform to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui.

Date:  
Signature:

CANON VIII

OF THE ORDINATION OF DEACONS AND PRIESTS.

§ 1. No one shall be ordained Deacon until he shall be fully twenty-one years of age, and until he shall have had practical training in evangelistic work for at least one year.

§ 2. An applicant for ordination to the Diaconate shall, with his application, send to the Standing Committee a certificate in the following form, signed by two Presbyters (one of them his Pastor), and at least two-thirds of the vestry of the Church of which he is a member. When the certificate of the above-mentioned persons cannot be obtained, owing to there being no organized parish in the place, a certificate signed by two Presbyters and six lay communicants shall be required.

Certificate.

Name of Applicant ................. ................. Age .............

We hereby certify that we believe that the above-named person is pious and honest, and is loyal to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui, and that he possesses such qualifications as fit him for ordination to the Diaconate.

Date:  
Signatures:

To: ......................................

§ 3. The Standing Committee, on the receipt of the certificate prescribed as above, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral, or spiritual, may, at a meeting duly convened, a majority of all the members of the Committee consenting, recommend the Candidate for ordination by a testimonial addressed to the Bishop in the following words, viz.:
To the Right Reverend.............. ........, Bishop of..............

We, being a majority of all the members of the Standing Committee of.............., and having been duly convened at.............., do testify that A.B., desiring to be ordered Deacon, has laid before us satisfactory evidence that, for the space of three years past, he has lived a sober, honest, and godly life, and that he is loyal to the doctrine, discipline, and worship of this Church, and does not hold anything contrary thereto. And we hereby recommend him for ordination to the Diaconate.

In witness whereof, we have hereunto set our hands this .............. day of .............. in the year of our Lord..............

Date:

Signatures:

N.B. This testimonial shall be signed by all consenting to its adoption.

§ 4. The Bishop, upon receipt of the recommendation of the Standing Committee, if he deem the candidate suitable and possessed of sufficient general education, shall cause him to be examined in the following subjects:—

(a) The Bible in general,

(b) Two or three specially selected parts of the Old and New Testaments,

(c) The History and contents of the Book of Common Prayer.

And further, at the Bishop’s discretion, in three or more of the following subjects:

(d) Systematic Theology

(e) Church History and Ecclesiastic Polity

(f) Pastoral Theology

(g) Preaching

(h) Christian Evidences

(i) Christian Ethics

(j) Principles and Methods of Religious Education

(k) Social Application of Christianity

(l) Church Finance and Bookkeeping
走自己的路，让别人说去吧。
§ 5. If the Bishop, after the examinations are completed, shall deem the candidate duly qualified for ordination, he shall give notice to that effect to him, and to the Standing Committee, and shall fix a day and proceed to his ordination.

§ 6. The following qualifications are required of an applicant for ordination to the Priesthood:—

(a) He shall be fully twenty-four years of age.

(b) He shall have been in the Diaconate at least one year. Provided that, in cases where special reasons exist, the Bishop with the consent of the Standing Committee may shorten the period here prescribed.

§ 7. Applicants for ordination to the Priesthood shall follow the prescriptions of §2-4 of this Canon.

§ 8. All persons ordained to the office of Deacon or Priest shall before ordination, sign, seal, and present to the Bishop a declaration in the following form.

Declaration.

I believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I solemnly promise to conform to the doctrine, discipline, and worship of the Chung Hua Sheng Kung Hui.

Date:  
Signature:

CANON IX

OF VOTING.

§ 1. In joint meetings of the two Houses, the vote shall be taken by the two Houses voting separately, the House of Delegates voting first.

§ 2. In the House of Delegates, whether sitting alone or in joint session, a vote by Orders may be claimed by a majority of the Clerical or of the Lay Delegates from any Diocese. When the vote is taken by Orders a majority in each Order is necessary to constitute a vote of the House.
ERRATA.

p. 4: Delegates from Shanghai: Mr. George Hsu not present at the Synod.

p. 10: "ad interim" in Resolution XIII should be in italics.

p. 11: Resolution XVIII, last line, the word "the" before "Sundays" should be deleted.


p. 28: Presentation of Reports: "See LII" should read "See Resolution LI."

p. 31: Rules of Order: "See Res. LII" should read "See Resolution LI."

p. 34: bottom of the page, "Chung Hua Sheng Kung Hui": see Res. LVIII should read "see Res. LXIV."

p. 40: S. P. C. K. Grant: see Res. LXIV should read "see Res. LXIX."

p. 48: "Women's Missionary Band" should always read "Woman's Missionary Band."
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See also under Standing Committee.

Constitution and Canons: Text—unrevised.

Revision of text proposed.

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Education. Committee on Religious

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Revision of text proposed.

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